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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truth and Love.

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ADDRESS OF THE REV. W. R. WHITTING-
HAM, D. D.

[CONCLUDED FROM PAGE 127.]

But if, instead, we act the part of brethren, and offer friendly counsel and cheering aid to the feeble and fainting churches of the East, in faith that He who is our common Head will bless the effort, inadequate as it may be, to their safety and our reward, what a prospect then opens out before us? It is impossible to estimate the probable results of a successful effort to revive the catholicity of the Church by fraternal intercourse between the old, unshattered branches in the East, and the reformed, protesting branches in the West. The death-wound of the Roman usurpation must be a sure consequence. Many of the European Churches are in too unwilling bondage now to remain longer the sworn thralls of the Italian bishop, were the unity and catholicity of the Church against which he has rebelled once more exhibited in a visible consecration of its scattered members. Humanly speaking, there is no insuperable obstacle to such an exhibition, the preliminary steps once taken: and on the face of the earth there is not at this moment a church so free to take those steps, so able to do so without suspicion of interest or guile, so devoid of every thing in the form of old-established prejudice or external secular connexion to hinder the prosecution of the work once undertaken, as our own. The question is only, Dare we? Have we faith?

Then to the East (yes, and to the South and to the North, for Abyssinia in the heart of Africa, and all the mighty realms of Russia must feel the influence of the awakening of the East) what could such a result be but life from the dead? There are indications, many and frequent, of returning animation in what was once the cradle of our race, and again the nursery of our infant faith. Let but the suspended circulation of love and zeal once more percolate those long-deserted channels, and it will live outright. Let brother but be aroused to look on brother, and trace the lineaments of the common Parent, and leap upon his neck in the transports of recovered kindred, and the Christian family, at one within itself, will go forth irresistibly to battle for the Lord. Then shall Moslemism, now tottering to its fall, rush down in ruins. Then shall the cold lethargy of Buddhism give up its borrowed garb of semi-Christian forms and ordinances, and grasp its last. Then shall the Church of the East once more, as it did a thousand years ago, direct its stately march over the wide regions of impenetrable China, and with claims of kindred, and the familiar face of an old associate, subjugate the enmity of its millions to the life-giving mystery of Redemption.

But in the midst of these glorious visions I hear a voice—shrill, clamorous, incessant—"But all this costs money! and who knows whether the money will be well spent? There are objections to the undertaking!" I grant there are objections, brother. Was there ever a noble work to which there were no objections? over an enterprise blessed and fruitful beyond the ordinary wont, to which the many who live by sight and not by faith were not incredulously disinclined? How many objections had the discoverer of this new world to overcome, before he could persuade a timid handful of unbelieving followers to accompany him across the reckless ocean? Faith lives by objections. What made Abram the "father of the faithful," but the objections, reasonable and strong, to such a course as that by which he went out, not knowing whither he went?

But what are the objections to a Mission to the East? None deny that it is an effort, for Christ's sake, to do good to those who are called by His name. Is it not His command to "do good especially to them who are of the household of faith?" "Yes," it is replied, "but in the attempt we shall encroach upon their rights and responsibilities. It will be an intrusion on their jurisdiction." Even in theory, this objection is absurd. It is like catching at the arm of one about to plunge to save a drowning brother, with the ex postulation, "he may not be willing to take your hand!" Did Athanasius listen to such objections, when, through almost half a century, as the instrument of God for the preservation of the Catholic faith in the blessed Trinity, he struggled against the unholy league of the civil power and apostate bishops—often wandering in disguise and administering the sacraments and ordaining pastors over the oppressed and scattered faithful? But in fact, the objection is not true. Experience has confuted it already. Jealousies, which existed not without sufficient reason, have been magnified into insuperable barriers; and I am afraid they have been fomented. But approach them in the proper way, and they will be found to vanish. Why do I say will be? they have been. Ours is no rash adventure, made in blind zeal, ignorant, and without forethought. The ground on which we are to tread, has been sounded with due caution. We know the disposition of our needy brethren.

They are sensible of their need. They claim kindred with us. They gladly stretch out the hand to receive the proffered aid. They call on us to help them.

Their timidity retreats into its strong hold—prior and paramount obligation. "They are far away. They are few. There are others so much more able to give them aid! We have more than we can do at home. How dare we neglect it, to run to the ends of the earth, on errands of our own choosing?" This is specious reasoning, but it is poor, and low, and false. It is the bantling of unbelief, dressed in an angel's garb. Listen to it, and your sympathies contract, and go on contracting until they centre in that narrow, unblest circle of the individual's little, short-lived self. By its rule, the poor who bear another name shall starve, until I shall have hoarded enough to secure all my kindred against the possibility of want. Fire, pestilence, or famine, may desolate a sister city; it can have no claim on us, until every pauper in our own shall have been independent. I must not pay the schooling of some widow's child in a distant village, because my next door neighbor's does not know how to read! Away with such paltry sophistry! It fails in application to the commonest concerns of life. How immeasurably short must it fall of reaching the Christian's obligations in behalf of the mystical body of his Redeemer, Lord of the whole earth, and near alike to every one of those whom even a heathen poet knew to be his offspring.

But this is not a case of outcast prodigals, claiming compassion for a common Father's sake, near to us only as every living soul of man is near, dear only as every purchase of a drop of the Redeemer's blood is precious. They are far away, indeed, to whom we are sending help and comfort. Is that the plea against the deed? Who makes it? A Christian? Does he measure proximity by miles of sea and land, in a question of spiritual claim? Where, then, is his Redeemer? Surely we, who are one with Christ, cannot be far from any who are one, with us in him? It is forgetfulness of this, that allows geography to apply its measures to Christian love, and represent the degraded, persecuted follower of Jesus in the Mesopotamian hills as farther off than the woodsman of our own Alleghenies. The baptismal bond knows no such law of extension or contraction. Faith sees it, firm and bright, binding close in common interests and common aims, under a common Lord, with a common home, those whom seas sever and worldly interests divide.

"But they are few!" Admit they were, they were the more helpless. Is the boat's crew in the wide ocean to be left to drift, because there are but half a dozen fellow beings at the mercy of the pitiless storm? One soul is a world's ransom: and all that will be saved are few, as he has told us who died for them. Did He think it much to take our nature, and in the form of a servant humble himself to death, even the death of the cross, because he knew that they are but few, who will accept the offered mercy, and come to him and live? Out upon arithmetic computation of redeeming love, and the love of the redeemed! All we have and are, is little enough to pay for one of the little flock of Christ—little enough to lay upon the altar of the Saviour's love as a thank-offering, for one brother redeemed from sin and Satan—for one soul ready to perish, strengthened by the cordial of fraternal love and consolation! It is this making merchandise of souls, sir, that degrades and deadens the missionary work of our days. God will not accept nor bless our pretended gifts, while we stand haggling with him, for the amount of efficiency they are to have. His glory is the end, His grace the motive, His will the law. What matters it to us, whether in ten or ten millions, His glory is to be displayed, His grace poured out, His will accomplished? Has God made us his stewards to dispense salvation? or His servants to spread abroad the means? Assuredly His instruments, not controllers of his grace!

Abroad then, to the work! at home, and at the farthest Indies; to the baptized infidel, and to the teachable, but degraded Eastern brother; to the handful of Christians in the hills, or to the thousands of Moslems in the fertile plains; to the poor abused and hunted son of our own forests, or to the slave who toils in our plantations, or to the benighted Fetish worshipper of Africa—what matters it? Let the light shine forth! He who gave it will use it, and turn it to account.

But if we dared to compute in such a work, how could we? It is not for to-day and tomorrow, for us and our sons merely, but for all eternity, that we are to calculate. Our pebble is to be thrown into a shoreless lake, where the circle it produces may go on widening for ever. Suppose our mission turns but one solitary soul from darkness into light—who will venture to affirm that that shall not be the seed from which fruit incalculable shall spring against the day of the Lord's account? Who, that saw the young man standing by the martyr Stephen, watching the witness' clothes, would have prognosticated the results of his conversion to the Church of God? Will your missionary arithmetic dare to assert that God's measure-house of grace is empty, that he can work no more miracles of mercy, to raise up some Paul to replace on its candlestick the fallen and almost extinguished light of the desolate and destitute, but still noble East? And oh the blessedness! if at that day, when crowds at the Lord's right hand should form the crown of his rejoicing, it should be our lot to say, "He is the pledge of our faith and love to our Redeemer. In him we repaid the debt of life

we owed. Our brotherly intercession raised him up, to be the Lord's instrument of revival to his brethren. His thousands are our converts. The long line of churches sprung from him is our spiritual offspring."

"But why should we cumber ourselves with overmuch work? Are not others better able, and more near?"

If they are, do they set about it? What is it to us, whose barns are bursting with abundance, if we let our brother starve while we have a morsel to divide? When they took up twelve basketfuls of fragments, how many were the loaves and fishes? Why were not the multitude sent into the neighboring villages, where victuals were enough, that they might buy? He who commanded his disciples to distribute of their penury, and made that penury abundance for the needy multitudes, and left the distributors more than they had given of their own, taught us, in them, to give freely what we have received freely, relying on His power to make our scanty store sufficient. Is He really farther from us now, than then from his chosen twelve? The Searcher of hearts—is He less willing or less able, than he was then, to requite our faith and love shown to the needy for His name's sake.

"But while we are poor and weak, there are others rich and strong." What then? Would we stand by and see another drown, because on the opposite bank of the stream and nearer by, there stood a stronger man, who either could not or would not plunge in to help him? It is not true, all circumstances taken into consideration, that any are so well able to afford help to the Eastern churches as we of the isolated western world, moving free in blessed independence of secular aims and interests, and the soul-withering thralldom of cold-hearted, crooked policy of state. But I will not descend from the high ground of duty, to battle in the swamps of expedience. Is the work done? Is the only question preliminary to the attempts to do it. If she who once reigned empress of the East, now sits solitary and spiritless, suffering her children to perish in ignorance and superstition, and none whispers in her ear the Master's soul-stirring message of peace and joy, let others answer for their miserable unkindness if they! We know that there is gladness and strength in store for her, and the knowledge should be as a fire in our bones until it has been communicated and has wrought on her to arise and clothe herself again in her beautiful garments, and go forth with her children to meet the Bridegroom. In worldly matters what do we think of those who stand muttering that it is another's turn, when danger is to be met, or effort made—who plead that their hands are full, when there is an arduous but a noble work to be undertaken? Are Christian love and faith and zeal to take lower ground than worldly honor? Shall the Church begin to reckon her monies, and count her outlays, and estimate her probable demands, and look round for a richer neighbor or one more at leisure, when the proposition is to go to the rescue of a sister—may a venerated parent church? Who is debtor to the East, if we are not? We who trace up to her the blessed bond of apostolic grace, derived in long succession through Britain and Gaul, and the martyrs of the Rhone, from the apostle John? Whose hearts should leap with eagerness to raise her from her degradation or, by not ours—ours, which have been drawn close to her in worship by the use of forms of praise and prayer, even nearer to her time-honored services than those of our immediate trans-Atlantic parent?

The poet, who two hundred years ago sang, in terms almost prophetic, the westward passage of the Church from Europe to America, wound up his strain with the farther prophecy.

Thus do both lights, as well in Church as sun
Light one another, and together run:
And as the sun still goes both West and East,
So also doth the Church by going West,
Still Eastward go; and thus it draws near,
To time and place where judgment shall appear.
How dear to me, O God, thy counsels are!
How may with these compare!

I hope, and trust, and believe, in Him who prompted and will bless the humble and unhesitating faith of those who think nothing too hard for Him, that our enterprise, Mr. Chairman, is the first step toward the accomplishment of that prediction of the Westward progress of the Church in purity, and catholicity, and freedom, and the vigor of renewed youth from our ocean-severed shores, to the plains of Asia, where she begun her wondrous race. Then shall the bride, the Lamb's wife, go forth in beauty, and the nations of them, that are saved, walk with her, rejoicing in her light, and the kings of the earth bring their glory and honor unto her, and the glory of God lighten upon her, and the Lamb be her everlasting light.

THE OXFORD TRACTARIANS.

When the celebrated "Number 90" of the Oxford tracts produced the very natural consequence in a Protestant University, of a disclaimer of its covert Romanism, and provoked an Episcopal interference that led to the discontinuance of the series; there were those who fondly hoped the last had been seen and heard of what has been misnamed "Oxford Theology." Others, however, who knew the mischievous and not always ingenuous industry wherewith the Tractarians had labored to possess themselves of every medium of communication with the public mind, entertained no such delusive hope. They feared that while with a seemingly humble and grace-deference, the Tract writers bowed to Epis-

copal imitation, and with an affectation of persecuted and patient meekness, forbore to speak further through the pages of a tract; yet there's was not the submissive tenderness of conscience, or ultra reverence for the mitre that would really respect the intimation of Episcopal will, and obey its spirit by ceasing entirely to promulgate what had been condemned. They feared that there was a cunning casuistry ready to distinguish between the pages of a tract, and those of a review, or sermon, or biography, and a certain peculiarity of intellect, that taking the nice distinction of "twixt twiddle dum and twiddle dee," would find the herodoxy of a tract marvelously transmuted into orthodoxy by a transfer to the pages of a review.

The last number of the "British Critic" furnishes sad confirmation of the fears of those who did not entirely believe in the meek simplicity and guileless honesty of the writers of the Tract school: and who thought they had seen, in the progress of these penmen, occasional traces of a cunning not quite apostolic; and some faint adumbrations of a worldly craft not altogether in keeping with loud professions of "primitive Christianity" and unadulterated "Catholicity."

There was a time when the periodical work just named was conducted with uncommon ability, and as we humbly conceive, in entire harmony with the views of the Church of England. The Rev. Mr. Boon, was its last Protestant Editor, and since it was dexterously taken out of his hands by the Tractarians (no matter now by what means) it has gradually receded more and more from the principles of the Reformation, until in this last number it may almost be said boldly to have thrown off all disguise, and to have openly enrolled itself against the Church of England and on the side of that of Rome. If our language should seem to our readers to be strong, we pray a suspension of opinion on their parts until they shall have read the extracts we are about to bring to their notice. Our task is undertaken principally from the desire to guard those readers from supposing that the "British Critic" is what it once was, and what perchance they may still think it to be.

The number before us (LIX) contains seven articles of length, of which five are avowedly in support of some of the obnoxious opinions promulgated in the tracts, and the remaining two lose no opportunity of making an occasion dexterously to aid by a side-wind, the dogmas of the Oxford new school of self-styled "catholicity."

The first article is neither more nor less than a justification of Mr. Froude's primitively Christian abuse of Bishop Jewel, couched in the following modest terms: "As to the reformers, I think worse and worse of them. Jewel was what you would in these days call an irreverent dissenter. His defence of his apology disgusted me more than almost any work I had ever read." Very likely. We believe it had precisely a similar effect on the Romanists of the good Bishop's own day. That the article is thus written in justification of Mr. Froude, is distinctly declared, and a more ingeniously artful effort to injure the protestant faith by an attack on the character of one of its defenders, has never fallen under our notice. The writer was well aware that Jewel and his works were valued by all, whether of the Church of England or not, who opposed the corruptions of Rome, and as this furnishes, in the view of common sense, some slight presumption in the Bishop's favor, it was necessary to remove it by a long, labored, and not altogether accurate historical view of the causes of "those golden opinions, which Bishop Jewel has won from all sorts of religionists." "Shall we be excused" (says the reviewer) if we suggest in *limine*, that there is something suspicious in the favor of so molley a multitude of allies? Now it so happens that the reviewer and those who think with him have won "golden opinions" from a motley multitude of Roman Catholic allies, and have gained but little favor with the great mass of Protestants:—"shall we be excused if we suggest that there is something suspicious in the favor" of the first, and something more than suspicious in the condemnation of the last?

Suspicious! There is no need of suspicion in the case of this reviewer, if the English language has any meaning. That he deists the very memory of the Reformation as much as even Froude or any professed Romanist ever did is plain. Hear him—"Once upon a time, and no very long time ago, the Church suffered the seeds of that fatal disease to take such deep root in her existing constitution, as to entail upon herself the necessity of a remedy so desperate, we had almost said the penalty of a judgment so fearful as the Reformation. He considers it 'as involving its circumstances, far too much of intrinsic evil to be a legitimate subject of triumph; he calls it 'a deplorable schism:—'Emancipation from the papal yoke' is a phrase he informs us, of 'bold and undutiful tenor.' Undutiful to whom, pray? Do we owe our allegiance to Christ, or to the Pope of Rome? Our author seems to think it at least questionable whether the Church of England is, in her present state, a part of the Church Catholic.

"We trust (the italics are his) of course, that active and visible union with the see of Rome is not of the essence of a church; at the same time we are deeply conscious that in lacking it, far from asserting a right, we forego a great privilege. Rome has imperishable claims upon our gratitude, and were it so ordered, upon our deference. She is our 'elder sister' in the Faith, nay, she is our Mother; to whom, by the grace of God, we

owe it that we are what we are." Now this we pronounce to be positive falsehood. "For her sins and for our own, we are estranged from her in presence, not in heart; we may never be provoked to forget her, or cease to love her, even though she frown upon us, and to desire, 'if it were possible,' to be as one with her."

Again, "What is our opinion of the amount of service which the English Reformers, and Bishop Jewel among the rest, have rendered to the cause of Christian truth, may be gathered from parts of the present article. Certainly we do not feel, that to whatever blessings they may have been indirectly and unintentionally instrumental, we 'owe' them, as individuals, any 'subscription.' Yet our reviewer is very glad that a new edition of Jewel's work 'under the superintendence of a deeply respected editor,' is about to be reprinted in Oxford at the University Press; because, forsooth, he really believes that it is only because the writings of that period are so imperfectly known, that they are so generally admired." Illustrious modesty this, very primitive humility; there is a touch here of lowliness of mind esteeming others better than themselves exceedingly apostolic. "We are the people and knowledge shall die with us," should be the motto of the Tractarians. Three hundred years have rolled since Jewel wrote the words here condemned. Thousands as holy and as learned as the best Oxford man of this day, have read and studied and thought they understood them: nay, at this very moment, "a deeply respected editor" is carrying them through the University press because the "times" call for them as a corrective of the errors of the "tracts;" when lo! the majority of the University, nay, the majority of the Church of England are told, that they are such egregious fools as not to know that the only value of the publication is to show the stupidity of Jewel, and thus destroy his influence! Such cool impudence is really quite amusing. Does the reviewer suppose men will not see that they are indebted for the infliction of his article to the very fact that Jewel's works are in the University press?

The writer on whom we comment next, favors us with a disquisition on Church bells, connected with the incidental mention by one of Jewel's biographers, that when Jewel waited on the Vice Chancellor of the University he was interrupted in his business by his Superior's pious exclamations, on hearing the bell of Christ Church toll for mass. "O delicate and delightful harmony! O lovely Mary, (this was the name by which the bell had been baptized,) how musical is her voice! how strangely does she enchant my ears!" It must be confessed, indeed, that this occurrence has very little to do with Jewel's writings, the professed subject of the reviewer; but the opportunity was too favorable to be lost of commending the customs of Rome, and bringing them into honorable contrast with the shocking impiety of England. The writer accordingly tells us that he thinks it would not be amiss, "were bells consecrated by names like Mary," and that in the ceremony of "blessing bells," there does not appear to him to be "any thing *per se* superstitious." By a very natural association, the fashion of naming vessels is suggested to our author by that of baptizing bells, when we are gravely informed of the momentous truth that "in countries under the influence of the Pope, the office of naming the vessel at the launch, which among us is discharged by the 'admiral's beautiful daughter,' is assigned to the priest, who instead of 'flinging a bottle of wine' into the ship, in the true Protestant fashion, purifies it with solemn instructions, and commits to the perilous element with prayer for the divine blessing." For this important item of intelligence touching the life and writings of Jewel, we desire to make our thankful acknowledgments: we never saw this interesting illustration of the Bishop's character adverted to before by any of his biographers. It is certainly very striking.

Again: Mr. Le Bas, in his life of Jewel, advertising to his signature of recantation, happens to use the very appropriate phrase, "thus wrote himself an apostate." Now to this latter word our reviewer objects, because, says he, if Jewel was an apostate in this instance, then the other reformers were martyrs: so are we given to understand that Ridley, Latimer, etc., were not martyrs proper, because, however sincere in their convictions they did not suffer for adherence to "the (one) truth." Therefore, "to call the earlier Reformers martyrs is to beg the question, which of course, Protestants do not consider a question; but which no one pretending to the name of Catholic can for a moment think of conceding to them: viz: whether that for which these persons suffered, were 'the Truth.'"

Next we come to an argument to establish the "divine right" of surplices. Thus it runs:—"He (meaning Jewel) and the foreign Protestants seem also to have been of opinion, that there could be no permission of the offensive appendages to divine service, not even so much as of a linen surplice, without an implied recognition of the doctrine of the Eucharistic Sacrifice, and its necessary consequences. In all which we consider Bishop Jewel, the Reformers of Zurich, and the Puritans of England, little as we fancy them, to have shown themselves very much better philosophers than their more moderate contemporaries. All the parts of the holy Catholic system do hang together; if it be a delusion, then even surplices are sinful; if, on the other hand, it be a life-giving Ordinance of divine appointment, one vast Sacrament, (so

to say) then even surplices are in their way essential. It is one, or it is the other; it cannot be something between both. If surplices and the like be, as the moderate Reformers said, merely adiaphora; if they do not indicate something real and divine; if they be not part of a system necessary to keep up the true knowledge of God in an imperfect state; if they be not essential in their place, to the Sacramental principle of the Church, the principle of engaging the soul through the body in behalf of things divine, then indeed they are of the very essence of formalism and may be truly called, in the language of Bishop Jewel, 'theatrical.'"

"If surplices be things merely indifferent, in that case never were persons more cruelly used than the Puritans. For the Puritans felt them in their consciences to be sinful; and it was preposterous to expect them to sacrifice an objection of this nature to a mere law of uniformity."

"But in truth the Christian religion knows of no objects confined to the world. It has no forms without substance; no externals without meaning. Gorgeous chalice presume the intrinsic preciousness of the consecrated Element which they inclose; white robes imply a holy priesthood; altars, a propitiatory sacrifice; crosses betoken the severity of the Christian life, and the all-sufficiency of the One Atonement; lights symbolize the illustrious presence of Christ in the world, and so in other instances. Jewel and the Puritans seem to have felt (whether by the force of intellectual acuteness, or the result of mental habit), that in the most apparently unimportant symbolical usage of the Church, was contained the whole essence of the Sacramental principle; even as the sap of trees is the source of life to every the most delicate petal of their flowers. They separated the idea of Christ from that of the Church; they did not view him as Its Divine Life, and It, as the manifestation, in all external provisions, of his gracious Presence. To consider him as not commemorated merely, nor represented to the mind, by the Blessed Sacraments, but as really existing in them, this was judged to be part of the doctrine of Antichrist. In like manner they refused to discern, in the Catholic and Apostolic Church, the One Body of Christ, and to trace in her Priesthood the authorized dispensation of his power, and the abiding capability of His functions. Accordingly, they were intolerant not of the open and palpable manifestations of this mediatorial system only, but of its very faintest vestiges and extreme developments. And so far they were consistent; far more consistent, though it may be less religious, than many who, in different ages, have sought to identify Catholicism with a collection of isolated doctrines, or a set of disjointed principles, instead of viewing it as one diffusive doctrine and one transforming principle, living and vigorous in its countless ramifications, of which even the minutest may not be violated without impairing, or endangering, the unity and perfection of the whole. This 'Tree of Life,' which man may not even rudely approach, or curiously handle, the extreme Reformers were for attacking root and branch h; but strong in the Arm which is ever outstretched to protect it, and calm in the dignity of its 'charmed' and chartered existence, it bows beneath no storm, and is impassive of each well-wrought weapon."

Here is a marvellously impassioned burst of eloquence about that very innocent and appropriate clerical vestment, the surplice.

"Oh dear discretion! How his words are suited, The man hath planted in his memory an army of good words."

Next our author attempts to establish the position, that no line of demarcation can be drawn "between the movements of the sixteenth century, on the side of Church reform, made respectively in England and on the continent of Europe." A more bare-faced perversion of historical truth was never attempted. We know not, however, that less could be expected from one who was not ashamed to write as follows, touching the articles: "At all events, the fact seems highly probable, as a matter of history, that in the construction of the articles, an eye was had to the comprehension of all Roman Catholics, except those only who maintained the Pope to be *de jure*, the Primate of Christendom." Highly probable! It is undeniably false. They were framed according to the testimony of all history, with an eye to the comprehension of all Protestants; but so far from professing or wishing to arrange the terms of a compromise with Rome, they were, and are a solemn protest against its corruptions. We really find it difficult here to acquit our reviewer of unintentional insinuation of falsehood. In the very text, to which the words just quoted form a note, nay, on the very same page, he thus writes:

"That as a matter of fact, or as we should rather say, of providential appointment, the Church of England presents a more faithful image of Catholicism, than the Protestant communions of the continent, (if indeed a body which is a 'real though inadequate image' of the Truth, may be brought into any sort of comparison with those which are hardly in any sense such,) this we thankfully acknowledge. Her Liturgy is, of course, in its essential features, Catholic; and even as to her Articles, though it may be admitted that here and there they wear a less Catholic aspect, and were certainly framed by persons of a thoroughly uncatholic spirit, yet, it cannot be said that their language, perplexing as it sometimes is, amounts any where to a direct contradiction of Catholic doctrine."

If these articles "were coarsely framed by

persons of a thoroughly uncatholic spirit," is it credible that they should have had an eye to the comprehension of Romanists?

But hear this professed member of the Church of England further:

"Protestantism in its essence, and in all its bearings, is so characteristically the religion of corrupt human nature, that with formularies not unambiguously exclusive of it, and an actual administration of the existing system, tolerant, to say the very least, of it, can hardly fail, but that the general tone of the National Church should remain, for a very long time at least, comparatively uninfluenced by the efforts of a few individuals to elevate it. 'This we say to encourage patience and perseverance, not as intimating distrust. On the side of hope might be urged, among other considerations, the wonderful power and tenacity of the principles of catholicism themselves. Alone of all others, they carry the evidence of their divinity to the hearts and consciences of men. They hold which in a very short time they have taken of the affections of people in this country, is something of which every one has not an idea. All weapons forged against them seem to fall to the ground; they are where they are, despite all which has been done, and more which has been mattered against them. Their very adversaries begin to pause and forbear, waiting to see the end; perhaps fearful, 'happily they should be found to fight against God.' Their progress under the circumstances has no doubt been so extraordinary, nay, (not to mince matters,) so miraculous, that one hardly dares to venture upon unsanguine predictions; while yet it seems right, on the other hand to state difficulties at their worst."

And again—
"The question then is this, viz., how persons cordially believing that the Protestant tone of doctrine and thought is essentially Antichristian (a class, we can assure our readers, by no means inconsiderable), can conscientiously adhere to a communion, which has been made such as it is, in contradistinction from other portions of the Catholic Church, chiefly through the instrumentality of persons disavowing the judgment of Rome, not merely in this or that particular, but in its general view of Christian Truth?"

As to this vain-glorious boasting of vast numbers, daily increasing, who are swelling the numbers of the Tractarians, we are told of it by their author a little too often to believe it. We know something of these vaunted accessions both in England and in this country. If the accessions were real there would be less need of this pompous boasting.

We have not time to follow our reviewer further, though we shall return again to other articles in this number of the "Critic," for we wish Protestants (we are not ashamed of the name) distinctly to understand the developments, daily becoming more and more plain, of the true principles and opinions of the school to which we are indebted for the Oxford tracts. The men of this school have in the book before us avowed their purpose of "unprotestantizing" the Church of England. They have said they mean to go on, holding it to be absolutely necessary that truths should be clearly stated, which as yet have been but intimated and others developed which are now but in germ. We may therefore expect more. We hope it will come soon and be unequivocal in its character. Any foe is better than a pretended friend.

ECCLIASTICAL INTELLIGENCE.

CONNECTICUT.

The Corner Stone of St. John's Church was laid with appropriate religious exercises by Bishop Brownell, at Hartford on the 14th inst. The Address was delivered by Rev. Professor Jackson of Washington College, the Rev. Mr. Burgess of Christ Church being absent. Had he been at home, the relation existing between him and the members of the new parish, they having under his pastoral charge, would have indicated him as the person to deliver the Address. It was Professor Jackson's first appearance before a Hartford audience and considering the very limited time he had to prepare himself, and having at the same his College duties to perform, he acquitted himself well; the Address was appropriate and handsomely delivered.

The church edifice will be constructed of Portland stone, 60 feet by 84, and a tower 20 by 20, surmounted with a needle spire, to the height, with the tower, of 180 feet; the order will be simple gothic.

The enterprise of forming a new parish and erecting a church of a character, creditable to a town, containing so many fine churches and other public buildings as Hartford does, and to compare with them, involves a great responsibility, and need the encouragement of all who have the ability, and desire the prosperity of the church. The subscriptions towards paying for the church, have been very liberal, and reflect great credit upon those who have made them, but in order that the debt upon the parish may not be too onerous, we hope to obtain something more in that way and I think we shall not be disappointed, those that have not yet done anything, have generally contributed liberally towards objects of a moral and religious tendency, and in this case, as the obligation rests upon all, we feel confident that when called upon, they will do something. The Church in Hartford could not increase without further church accommodations. The work has been commenced in faith. God's blessing has been invoked upon it, and I have no doubt that it will ever prove successful.—*Church Chronicle.*

PUBLIC CEMETERIES.

We have received several communications on the subject of public cemeteries, urging the propriety of interring Christians in these universal receptacles, and making them, as frequently they are made, places of fashionable resort for travellers and idle persons in search of amusement.

Christian burial places properly belong to the Church. In all ages they have been regarded as consecrated ground, where the Church deposits the remains of her sleeping children, keeping watch, as it were, over their dust, believing that they are in Paradise, and expecting to rejoice

them on the morning of the resurrection. It appears as if she parted with her dead—they seem to die excommunicate, if they are carried to a common sepulchre, in which Christians, Jews, Turks, infidels and heretics are interred together. This may be thought a very bigoted notion; but as there is something in the rites of Christian burial, so there is something in a Christian burial place. Men have always felt this. Hence the ground for interment generally surrounds the church, and in Europe is set apart for the purpose, by ceremonies of consecration. If such places are an inconvenient appendage to churches in large cities, and are unfavorable to health, as seems to be the case, let then the Church have a cemetery of her own; let it be in some retired situation beyond the thickly settled districts of the city, having a chapel attached to it, and let it be made, in every respect, as safe against spoliation as the public cemeteries. In most of our large cities there is wealth enough among Episcopalians for this, and there ought to be enough of Church feeling.

We think it is a question, too, whether the sepulchres ought to be made places of ordinary pleasure and amusement, as they are in some of our cities. The fashionable and gay repair to them almost as to public gardens, for an hour's recreation, so that they soon lose the solemn character with which they should be invested, as the resting places of the dead. This has frequently struck serious visitors of Laurel Tree and Mount Auburn.

In this matter, as in most others, let not the Church depart from the hallowed custom of ages; as ever since Abraham bought a burying place from the children of Heth, that his family might not be commingled even in death by idolaters, the Church has had her sepulchres as well as her temples.—*Churchman.*

COMMUNICATIONS.

For the Episcopal Observer.

KENYON COLLEGE.

The Annual Commencement of this institution took place on Wednesday, the 4th August at Gambier. The morning was fine, and a large number of strangers were collected together to enjoy the occasion. Not less we presume than between six and seven hundred persons were present in the chapel. At ten o'clock punctually the procession formed in the college green, consisting of the students preceded by a band of music, the clergy of the diocese, and the gentlemen of the faculty, and walked to the chapel in their gowns. We were glad to see so many of our clergy present on the occasion. Besides those residing in Gambier, we observed Revs. Dr. Colton, Allen, Davis, Fox, Gassoway, Henshaw, Miller, Okill, Smallwood, Sanford and Ufford. The following were the exercises of the day:

Prayer—by the Right Rev. Bishop M'Ivaine.

The 100th Psalm.

Oration—Social Progress, with salutatory addresses. *Ira D. French.*

Oration—The only conservative principle. *H. Calhoun.*

Music.

Greek Oration—"PERI TOU BIOTOU KAI THANATOU HARRISONOS." *F. B. Sain.*

Oration—The mutability of the affections. *E. Allen, Junr.*

Music.

Oration—True national honor. *M. Elliott.*

Latin Oration—"DE LEGIBUS INSTITUTIONIBUSQUE ROMANORUM." *R. E. Trowbridge.*

Oration—The ingratitude of republics. *W. Dewalt.*

Music.

Oration—The perversion of conscience. *S. C. Long.*

Oration—Religious literature. *R. Graham.*

Oration—Duration of the American constitution. *F. B. Sain.*

Music.

Philosophical Dissertation—Character and results of the inductive system. *W. C. French.*

Oration—Washington's farewell address. *R. E. Trowbridge.*

Music.

Oration—Vice the only impediment to human improvement. *Douglass Case.*

Exercise in Divinity:—

Dissertation—The triumphs of the cross. *R. S. Elder (of the Theol. Sem'y)*

After this the following degrees were conferred by President Douglass: The degree of M. A. upon H. L. Richards and A. E. Douglass; and of B. A. upon E. Allen Junr., H. Calhoun, D. Case, W. Dewalt, M. Elliott, J. D. French, W. C. French, R. Graham, E. B. Hale, S. C. Long, F. B. Sain, R. C. Trowbridge. The whole was concluded by a poem, with valedictory addresses by E. B. Hale, and benediction by the Bishop. In general the orations were most satisfactory, characterized by sound good sense and an elegance of composition which we had hardly expected. The institution taken all in all appears to be highly flourishing, although scarcely as yet as much patronized as its merits and able faculty deserve. We doubt whether any other institution on this side of the mountains affords so many advantages, or carries the student through so thorough and well-balanced a course of instruction. By the last catalogue printed last term, we see that the number of under-graduates in the college is 51; in the senior preparatory school 17; in the junior department under the care of Revs. Messrs. Blake and Badger and tutors 30; and in the Theological Seminary 9;—in all 107 in the various departments at Gambier. The college has been in operation only ten years, and has laid a foundation already both broad and deep. It has had many difficulties to struggle against, but these we trust are nearly past away; and we have no doubt that under the present excellent management its progress will be both onwards and prosperous. Since 1829, 85 have graduated, of whom 22 are ministers of the gospel; and honorary degrees have been conferred upon 19 gentlemen.

Great improvements are making in the buildings. The college is to be thoroughly repaired and painted, and the students' rooms papered; the grounds are to be laid out with taste under the direction of the president; and

the new theological seminary, a building in excellent style and architecture, is hastening to its completion. Minor Hall, so commodious for the younger boys, is likewise improved in its appearance by the enclosure and cultivation of the surrounding grounds. On the whole we do not know a prettier village in the State, nor one better adapted by situation and healthiness for such a purpose as a college. We understand that next term a gold and silver medal will be given, on an extra examination, for proficiency in mathematics and the classics.

The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, AUGUST 14, 1841.

CIRCULATION OF THE SCRIPTURES ESSENTIAL—UNITY—INFALLIBILITY.

"Is there no danger, is there no reason to apprehend—that when our children read this Bible," and find that all their different sects father all their traditions on the Bible as their authority, they will derive their first notions of infidelity from these circumstances?"

We find this sentence in an extract from a late speech of the Roman Catholic Bishop of New York, in reference to the school fund of that State. It does not harmonize very well with a vote given two or three years ago by the Bishop of Cincinnati, in the College of Teachers, on a general resolution, the substance of which was, that it was right and expedient to make use of the Bible without note or comment, in our public schools. We thought at the time that the Cincinnati Bishop was permitting himself to be born upon the popular current beyond his proper ecclesiastical landmarks. His brother Bishop of New York certainly does not appear to sustain him; and we note the discrepancy to show what justice there is in their boasted claim of unity. For which of these prelates we ask, is to be regarded as the accredited organ of infallibility, on the important subject of reading and circulating the scriptures?

To make good his objection that the free circulation of the Bible tends to infidelity, the Bishop of New York ought to show that his doctrine of infallible interpretation produces less scepticism than the protestant doctrine—a position which will not bear the test of facts. For the Roman church has certainly sent out her full quota of sceptics; and we know of nothing more likely to produce scepticism, than her attempts as an infallible interpreter, to "father her contradictions on the Bible as her authority." We happen to be well acquainted with individuals, who "derived their first notions of infidelity from these circumstances."

Socinians and others virtually unite with Romanists in the above objections to the sufficiency of the Bible as a rule of faith; for they often urge it as a hardship, that they should be held condemnable for rejecting doctrines professedly derived from a volume which has met with such diverse interpretations. But if mere diversity in construing a rule of faith, were an adequate proof of its insufficiency, or of the hardship of enforcing its penalty, it would be difficult to conceive of a revelation plain enough to warrant the punishment of its rejecter.

The constitution of the United States is a plain instrument, and were the fundamental truths of Christianity set forth in the same order in which the essentials of Republicanism are there exhibited, no one could say that a penalty might not be fairly annexed to the rejection of any essential gospel truth; and yet we know that the constitution is at this very time diversely interpreted. But will the Roman Catholic Bishop of New York venture to say that the fair tendency of such conflicting interpretations is to make scepticism in republicanism or monarchism? or will any Socinian affirm that a man guilty of treason, ought not to suffer the penalty of his crime, because under some evil bias, he chose to adhere to his own evil construction of the constitution, amid various constructions of that instrument? Now we maintain that the fundamental truths of Christianity are set forth in the Bible with as much clearness as the essentials of republicanism are exhibited in the constitution. And we farther assert that there is as much agreement among sound protestant denominations in the fundamental doctrines of the gospel as there is between the twenty-four States in the essential features of this government. We challenge any one to bring this assertion to the test, either by comparing protestant creeds or by bringing together as in the committee of the American Tract Society, a personal representation of each sect. And while we regret the divisions of protestantism, and cannot but hope and pray for a more full agreement in important points—we say, give us our essential protestant unity, crossed and re-crossed as it is with all its sectarian partitions, rather than the grave-yard unanimity of Romanism, or the utterly wild and unground regions of heterodoxy.

Should it be said that in disputes respecting our political constitution, there is a supreme judicial tribunal to which we can appeal, and that our analogy therefore, rather favors the Roman hypothesis? We reply, that our own church as a keeper of the sacred records, claims the right to decide doctrinal questions, and not only so, but to exclude from her ministry, and in some instances from her communion, those who obstinately resist her decisions. But still she has never set up for herself a pretension of infallibility! She admits her liability to error, while she feels it her duty to decide points of doctrine in order that her border may be kept pure, just as the Judges of a Supreme Bench feel it a duty which they owe to the State or nation, to decide constitutional and legal questions, according to the best light which they have, without absurdly claiming infallibility for their decisions. And in this view of the subject, we find an answer to an objection frequently urged against orthodox denominations, viz., "that they set up a claim to Roman infallibility whenever they exclude from their communion those who do not agree with them in essentials." As well might it be said, that any civil court claims infallibility simply because it decides and acts—or that a college of physicians assert infallibility in excluding from fellowship individuals whose doctrines they deem fatal to human life—or that a political party claims infallibility by repudiating its unsound members. In these cases there is a decision and an act of condemnation or exclusion following; it; but those who award it, only profess to act according to the light which they have, without a shadow of pretension to infallibility! A similar right is all that is claimed by evangelical churches or associations, in excluding from fellowship those whom they deem unsound Christians; and to deny this right to them or to attempt to compel them to hold fellowship or religious association with those whom they honestly consider in essential error; would be, indeed, to set up a principle as adverse to genuine religious liberty as any to be found in the Church of Rome.

* The Bible without note or comment.

ADDRESSES OF THE REFORMED DRUNKARDS.

Every friend of humanity, we think, ought to rejoice in the success of this delegation. And although employing reformed inebriates, to reclaim their former fellows in vice, is a new development in Providence, it harmonizes with the ordinary course of divine Wisdom, in securing sinners from destruction. At first view it may seem to be somewhat indecorous and degrading to the cause, to put up reformed drunkards to lecture upon temperance;—and it may be thought that correct men, who have never been slaves of intoxicating habits, would be more fit and consistent laborers. But let those who think so remember, that in the work of the ministry, God does not employ angels, nor yet perfectly pure men who have never sinned, but redeemed and regenerated sinners, who are sent forth to preach to their former associates in iniquity. Nor does a minister of the Gospel ever speak with such power and effect to his impatient auditors, as when he makes them feel that he has been one of them—and that he knows by experience, the power and deceit, as well as the bitterness of sin. When we look at these facts, we shall not wonder that reformed inebriates should excel all others in the power and effect with which they address their former associates. "You can not understand any scorching appetites, my powerful temptations, and my remorse under repeated failures," is often the secret reply of the poor drunkard, when addressed by the counsels and reproofs of the man who has been uniformly sober.—A reply which cannot be made to preachers, who were one his full brothers in vice. Reasoning, therefore, from the general course of Providence, as well as from present effects, we can not but think, this newly discovered instrumentality for saving the intemperate, fair to do well, and affords matter for sincere rejoicing.

We are aware that there are honest differences on differences on the subjects of temperance which are entitled to due respect. But we can not agree that this or any other place for reclaiming the intemperate should be set aside with the potent phrase—"it is a human device." A phrase often very deceptively applied, and one which might be wielded with equal justice against the Bible Society, the Tract Society, or even our own Prayer Book and Hymn Society. For what are all these but human devices or instruments for producing vigorous co-operation in diffusing saving knowledge and putting down vice?

Without agitating the question, whether total abstinence be necessary as a *prerequisite* of temperance, its necessity as a *remedy* for cases of settled drunkenness, we confidently maintain. All experience has shown the folly of attempting to reform a drunkard, by limiting him to what is called a moderate use.

A few cases to the contrary, if they can be found, are mere exceptions to a general rule. And while we admit that the grace of God is all-sufficient to raise a sinner from the lowest grade of vice, we are not to preach the sufficiency of grace to transgressors, without warning them at the same time to keep as far as possible from every needless ground or occasion of temptation. To omit such warning, would be to fail in preaching "the true grace of God." And aside from temporary prejudices, we doubt whether there is a sensible Christian man or minister, who would attempt to reform an inebriate without exhorting him to abstain totally. Now, if we can give him such an exhortation, without the prospect of leaving him solitary and alone in his efforts—but cheered by associates who are under the same pledges—who will hold up his hands and strengthen his feeble knees—we certainly do encourage his attempts, and increase the probability of his reformation.

In the article headed "Public Cemeteries," will be found correct sentiments in regard to places of interment of the dead, and worthy of special consideration in the West. So we hold in regard to this practice. We should be glad to see our burial grounds consecrated by a form of service to be provided for by the Councils of the Church. The resting place of our departed friends should be sacred, and, if possible, located either near the church edifice or the Rectory. And here we venture to suggest to our editorial brethren of the Churchman and the Charleston Gospel Messenger, who appear interested in this subject, the propriety of urging this matter as worthy of the consideration of the ensuing General Convention of our Church. We profess to be, and we trust we are, a communion attached to these words of Scripture, "Let all things be done decently and in order;" but we have often been pained by the confusion and irreverence attending funerals in public grounds. Never can these inconveniences be prevented until the Church has her own repositories of the dead, subject to her own laws and usages; and then those resting places of our departed friends can be preserved from the foot of idle curiosity, and be, as they ought to be, quiet and undisturbed.

As there is a strong objection, especially in the South to the practice of having the burial ground in the city, or around the church, which we should always prefer where it could be had, might not the spot be selected in such location as to allow the Rectory to occupy contiguous ground? Every church should have its Rectory, and how suitable the situation between it and the parishioner! How proper and how soothing the thought, that he who watched over us in life, tenderly and affectionately pointing us to Jesus, should, after our departure, be near our grave, so near as, perhaps, to have his study-window look directly on it, or at least his footstep often heard by our headstone. How salutary the influence upon the pastor's mind, produced by an occasional walk to the grave of the loved parishioner, to whom he had often ministered holily, and in whose now sleeping hands he had oft placed the seals of the covenant, the body of the Lord!

In former times we were so situated as to have a sweet, retired burial spot belonging to our Parish, surrounded by a high stone wall, and shaded by a few old trees. It is embalmed in the memory of our early sorrows, and holds in its quiet bosom, the remains of a dear child and those of many departed Christian friends whose memorial is on high. We often visited it, and found its silent lessons of unspeakable value to our own souls, and also to the souls of our people. We miss that grave yard not a little.

DEITY OF CHRIST—DIFFICULTIES.

THE DEITY OF CHRIST ESSENTIAL TO THE CHRISTIAN RELIGION: a Treatise on the Divinity of our Lord Jesus Christ; written originally in French. By JAMES ABBADIE, D. D., Dean of Killaloe. Revised, &c., by ABRAHAM BOOTH.

In our last paper we gave extracts from this work, touching the essential character of the controversy. We proceed to offer some passages from the last chapter, which treats of the difficulties attending the subject. Our object in thus reversing the order of the work, by going to the closing chapter, is to clear the way more effectually for the forcible scriptural arguments of the author. We believe that the great error of our adversaries in their scriptural interpretation, is in setting out with the assumption that the orthodox doctrine of the incarnation involves an impossibility. For it is their custom, when pressed with any clear and explicit declaration of scripture, to give two or three evasive constructions of their own, and then adduce the intrinsic difficulty of our doctrine, as a sufficient reason for rejecting the more obvious interpretation. Instead of following the plain rule of "how readest thou?" they turn, in any emergency, to their own reason with a "what thinkest thou?"—a principle which virtually subverts revelation, by leaving it at the mere mercy of human caprice. To any serious inquirer, who may be pressed with the difficulties of the subject, we commend the following extracts:

"Almost every thing in the system of nature, notwithstanding the great improvements in modern philosophy, is attended with difficulties. If you look up to the heavens, you stand astonished at their greatness, and feel yourselves incapable of comprehending that immensity which lies beyond those vast spaces which surround us. If you cast your eyes on the earth, you meet with as many mysteries of nature as there are animals, plants, and creatures inanimate. You meet with insuperable difficulties in explaining the sensation of one, the vegetation of another, and the motion of a third. If you turn your thoughts to spiritual essences, every thing surpasses your comprehension. You cannot comprehend either their manner of existing or their manner of acting. Even the human soul is so great a paradox to itself, that it long since despaired not only of comprehending, but of knowing itself.

And if so, is there any reason to assert, as our adversaries do, that there are no mysteries in religion? Or, have they sufficient ground to refuse their assent to the doctrine of our Lord's eternal Divinity, so clearly revealed in the Bible, because it is attended with such difficulties as are insuperable to the powers of reason? We admit that reason, as before observed, prepares the way to faith, by leading us to receive the Scripture as a Divine revelation; but when she has put the sacred volume into our hands, and has found the natural import of its language, she either is, or ought to be, silent. She has no right to demand, "How can these things be?"—no right to dictate what the Almighty should reveal, or how he should speak. Nay, there is nothing more reasonable than to hearken to the voice of unerring Wisdom and Infinite Authority, with an implicit submission and an unsuspicious reliance.

There are two kinds of knowledge: one of curiosity, the other of practice; and this distinction takes place in all arts and sciences. Thus, for instance, in the art of navigation, we must know what a ship is; which seas are safe, and which dangerous; at what time such a sea is navigable, and when it is not so. This is essential to the end of navigation; and this I call a knowledge of practice. But it may be inquired, why the sea is safe? What is the reason that such a sea has its flux and reflux more than another? And why such particular winds prevail more in this climate than they do in that? This I call a knowledge of curiosity; and it would be very absurd to fail of reducing the other to practice, because these questions contain such difficulties as are unanswerable.

In affairs of morality and divinity, there are also two kinds of knowledge: the one of practice, the other of curiosity. To worship Jesus Christ, I must know that he is God. To put my trust in him, I must look upon him as God; because it is written, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." Jer. xvii, 5. But it is not necessary that I should know the *modus* and the adorable secrets of the hypostatical union. As to what is *practical*, it is this: To know that Christ is the Son of God, whom all rational creatures are bound to love, obey, and adore; that he created the heavens and the earth, and by him all things consist; and that he is over all, God blessed for ever. But speculative and metaphysical inquiries into these things belong to a knowledge of curiosity; and are no other than bold and presumptuous endeavors to penetrate the unsearchables of Divine Essence and the Divine Personalities.

In the constitution of the world, and the conduct of his Providence, God gives us such a display of his perfections as challenges our reverence and affection, our obedience and adoration; yet multitudes of insuperable difficulties attend the Divine administration, from our not being able to comprehend how the holiness, and wisdom, and power, of God, concur in the permission of the most wicked actions, and in overruling them so as to promote some valuable end.

And thus it is in the Divine word, which contains as a doctrine, and reveals as a fact, the incarnation of the Son of God. These divine declarations, "The word was made flesh," "God was manifest in the flesh," are plain and full to the point: especially if considered in connexion with other infallible testimonies. But they do not, nor does the Bible at large, enable us to answer a number of difficult questions which might be started about the *modus* of that wonderful fact.

Our ideas proceed from three sources: the senses, reason and faith; and these are mutually dependent, though their uses and jurisdiction are different. The senses furnish reason with her materials, and reason furnishes faith with her principles. The senses never rise so high as reason, nor is it proper that reason should rise so high as faith. Reason judges of that which the senses cannot perceive. She tells us, for example, that there is matter between the earth and the heavens, though this matter does not appear. And so it is the province and prerogative of faith to judge of those things which surpass the powers of reason. God asserts, and faith teaches, that "The word was made flesh," though reason, of herself, perceives nothing of it; nay, though she strongly objects against it. And why? Because faith is superior to reason, as reason is su-

prior to the senses. As, therefore, it would be vain and absurd for a man to endeavor to discover that by the senses which reason cannot develop, so it is preposterous and arrogant for reason to determine upon those mysterious realities which lie within the province of faith, even of that faith which entirely depends on the Divine testimony, and is altogether directed by it.

"Here, perhaps, it may be said, 'As the general agreement of men, in assenting to a proposition, is a strong presumptive proof of its truth; so a general reluctance to receive it is an equal evidence of its falsehood. The doctrine of the incarnation, consequently, having something in it repugnant to the minds of men in general, ought to be rejected as void of truth.' But there is a vast difference between rejecting a principle as contradictory to some known established truth, and finding it *naturally incomprehensible*. The former is a character of its falsehood; the latter, of its sublimity. There are some universal repugnances of the senses, of the imagination, and of the mind itself, which do not conclude against the reality of their objects. For example: the senses tell those that view from the ground an Egyptian pyramid, that the summit of it is almost like the spire of a steeple; and though all mankind were to see it in that situation, they would universally agree that it terminates in a point. But reason, judging of the distance and proportion of the objects, as well as being assisted by experiment; corrects the error; and, notwithstanding this universal language of the senses, convinces you that the top of the pyramid is a platform capable of holding fifty men. Human imagination has an aversion, universally, to represent to itself men who, without falling, have their feet diametrically opposite to ours. Yet reason corrects this error, and puts it beyond a doubt that these are antipodes. The minds of all mankind are naturally shocked at what philosophers and geometers assert concerning the infinite divisibility of matter; and yet, on inquiry, we cannot but assent to the truth of the strange assertion, notwithstanding this universal repugnance. May we not, then, conclude, that though all men found something offensive to them in this proposition, 'The Word was made flesh,' or, 'God was made man,' yet faith would have a right to correct this universal repugnance, as reason does that of the senses and imagination."

"Many learned and pious men have labored hard to find out pertinent similitudes, by which to illustrate a subject which is unsearchably deep, and beyond all comparison. Such attempts, however well intended, cannot fail of proving abortive, and are often injurious to the cause they are designed to serve. The only use I would make of such comparisons, is, to discover the difference between intuitive and abstracted knowledge. I call that *intuitive* which arises from sight and experience; and that *abstracted*, which results from reason and testimony. For instance, a man, blind from his birth, has only an abstracted knowledge of many agreeable and wonderful objects around him, of which persons in common have an intuitive knowledge. Now, supposing you speak to such an one about light and colors, about the brightness of the sun in his meridian glory, or concerning the vegetable beauties of spring, his ideas of what you mean are all confused. Nay, if you enter into particulars with him, on subjects of this kind, he will consider many things you say as quite inconsistent one with another. He will not know how, and he will think it impossible for any other person to reconcile so many apparent contradictions. Whereas, if you mention the several particulars to one who enjoys the blessing of sight, and, especially if he have been studious of nature, he understands what you say, and has not the least doubt in the case. The grand reason of this difference is, those things which are incomprehensible, when they are known merely with an abstracted knowledge, appear in a very different light, when they are known intuitively; and, frequently, the difficulties we suppose to be in, the objects are in our own minds, and arise from our manner of knowing them.

"Hence it appears that difficulties and seeming contradictions may be found in the most common objects, when they are known merely in an abstracted way; and that the supposed inconsistencies vanish as soon as they come to be viewed intuitively. We have, therefore, little reason to be surprised if, when contemplating the mystery of the incarnation, difficulties occur, and seeming contradictions appear, since, in the present state, our knowledge of it is purely abstracted."

We conclude these extracts by recommending to the serious reader a faithful consideration of the following argument of our author, in which he suggests a principle which, if duly followed, might lead the mind to a satisfactory conclusion on every essential point:

"As there are difficulties in almost every subject of inquiry, it is by a *comparative view* the wise men have always been determined to take one side of a question rather than the other. This is a certain rule of good sense, and should be followed in the case before us. We ought not to reject the doctrine of the incarnation as erroneous because difficulties attend it, nor because very plausible objections have been made against it. It is the fault of young persons, the character of weak and rash understandings, that are not capable of viewing several objects and their relations at once, to determine questions of importance, on the appearance of an insuperable difficulty; or else it is an evidence of a negligent and lazy temper, which will not permit them to examine things maturely. We might here, as it is a question of infinite importance to the glory of God and the salvation of man, to compare arguments with arguments, and difficulties with difficulties, and that with diligence and prayer. On such an examination, it will be found that the most plausible arguments of our adversaries consist either in metaphysical speculations, or in such passages of scripture as explain themselves, by others, to a very different sense; whereas, ours are formed on such Divine declarations as are clear and express, frequently repeated and closely connected; so that either the obvious and natural meaning of the terms must be utterly rejected, and then any expression will serve any purpose, or our interpretation must be received. And as to the difficulties, it will appear that the most formidable of those which are stated by our opponents are taken either from their being incapable of comprehending the mystery, or from the glosses of some whimsical schoolmen, which we freely give up and heartily despise, as much as our own selves. But the difficulties which we in prove against them arise from a consideration of such things as are absolutely essential to the Scriptures, which are, *truth, perspicuity, and piety*; for without these the Bible is unworthy of God; and destitute of those, whoever attributes

to him, reproaches his Maker. Difficulties multiply and load their hypothesis, by considering the analogy of faith; that by which God's love to mankind is most highly recommended; that on which are founded the reality of the atonement of Jesus Christ, and all the merit of his death; and, above all, that which the apostles, who were inspired and commissioned to reveal and publish the mysteries of the kingdom of heaven, have most said, repeated, urged, and upon which they have grounded the practice of worshipping Jesus Christ, the Son of God, AS OVER ALL, GOD BLESSED FOR EVER. So that the difficulties to which we object are such as affect the Bible, as a Divine revelation, and CHRISTIANITY as a Divine religion."

The above argument, it will be seen, is based upon the following axiom, viz: "Whenever we are obliged to make a choice between a greater and a less difficulty, it is the part of wisdom to choose the smaller." The subject before us comes fairly under this axiom. For every man must choose either for or against the Deity of Christ. Neutrality is impossible; not to receive the doctrine is practically to reject it, or to deny Christ the homage and worship of Deity. And the grand question to be decided by every considerate man, who regards the interests of his soul, is not whether there be difficulties in the Deity of Christ which cannot be explained; but where lie the greater difficulties; or which side does the weight of evidence favor? Having decided this question, let him do his utmost to bring his faith and practice up to his decision.

DEITY OF CHRIST.

THE DEITY OF CHRIST ESSENTIAL TO THE CHRISTIAN RELIGION: a Treatise on the Divinity of our Lord Jesus Christ; written originally in French. By JAMES ACADIE, Dean of Killaloe, Ireland. Revised, &c. by ABRAHAM BOOTH.

The author sets out in his first section with the following bold and original position, for which he has prepared the reader, by dwelling emphatically, in his introductory chapter, on the sin of idolatry:

"If JESUS CHRIST BE NOT THE TRUE GOD, OF THE SAME ESSENCE WITH HIS FATHER, THE MOHAMMEDAN RELIGION IS PREFERABLE TO THE CHRISTIAN RELIGION, AND JESUS CHRIST INFERIOR TO MOHAMMED."

The following extracts, taken here and there, will afford a very imperfect outline of the argument by which he sustains this position:

"If Mohammed has indeed enlightened the world, by asserting the rights of the Deity, and overturning the Christian idolatry, he deserves those titles of honor which the Mussulmen give him: and we may boldly affirm, that he ought to be considered, as a teacher of truth and a prophet of God—a prophet, greater than any that were under the law, greater than Jesus Christ. These are strange and shocking paradoxes, yet certain and unavoidable truths, if Christ be not the true God."

"Jesus, indeed, caused his Gospel to be preached and received throughout the world; but then he has hardly destroyed one kind of idolatry, before his followers lapse into another; for they are no sooner delivered from Pagan, than they fall into Christian, idolatry. But Mohammed established his religion on firmer foundations. He took wiser and juster measures to preserve his disciples from relapsing into idolatry in future; nor have they ever discovered an inclination so to do. The disadvantage of Jesus Christ, upon the comparison, arises from this: the doctrine of Mohammed has in it a natural character, which is more opposite to idolatry than the doctrine of Christ. The reader, in order to be convinced of this, need only consider the language of Jesus, in the writings of the New Testament, and compare it with the language of Mohammed, in his Koran."

"If Christ be not of the same essence with his Father, Mohammed was more true than he; at least, in those things which regard the fundamentals of religion and the glory of God. This will appear if you recollect the manner in which our Lord speaks of himself, and how, by the direction of his own Spirit, his apostles represent him, and compare them with the declarations of Mohammed, which are directly contrary; as is manifest from the quotation just now produced from his Koran. In the former, Jesus is described as bearing Divine characters, and possessing Divine perfections; as performing Divine works, and as being the true God; but in the latter, as a mere creature, and infinitely inferior to Jehovah. The language of the Bible, therefore, and the language of the Koran, cannot be both true, because they are contradictory. But that if the Koran, which expressly asserts that Christ is a mere creature, and ought not to be considered as the Supreme Being, is not false, if he be indeed a mere creature. The influence, then, is plain and unavoidable, though shocking and horrid, that it is the language of the Bible, the language of Jesus Christ, which is void of truth."

"It will be said, 'The expressions of Mohammed are proper and literal, but those of Christ figurative and hyperbolic; so that, though contrary in appearance, yet not in reality.' But what proof is there that the language of Christ is figurative? Besides, it is unlawful, it is highly criminal, to make use of such figures as are injurious to the glory of God. We could not, without profane, say, 'Such a man is equal to God in wisdom and power, in greatness and grandeur.' And it would be but a poor apology for the use of such expressions, were we to endeavor to defend them by saying, 'They were applied, and are to be understood, in a hyperbolic, and not a literal sense.' For we should soon be told that some figures are impious, and that such hyperboles as equal the creature with the Creator, are to be detested as absolutely unlawful."

The author shows, in the following passages, that even the forced and unnatural interpretation of our opponents affords them no escape from the charge of ascribing more prudence to Mohammed in the choice of his language than they allow to Christ.

"When Jesus is called God, our adversaries will have the names to signify that he

was sent from God, and represents God. When he is said to have 'made the world,' the meaning is, that he made the happiness of the age to come, or the kingdom of the Messiah, which was so eagerly expected by the ancient Jews. When it is said, 'He was in the beginning,' and 'all things were made by him,' the expressions mean that he was from the time of John the Baptist, and is the author of the Gospel, and of all that is done under that dispensation. When he is called 'God manifest in the flesh,' the character signifies a creature that represents God. And when it is said that 'He laid the foundation of the earth, and the heavens are the works of his own hands,' the expressions are used, and the works ascribed to him, by way of a commendation, and not in a literal and proper sense. A small share of common sense is quite sufficient to show how unnatural and violent these interpretations are. But, supposing they were to the purpose, it could not be denied that these expressions of Scripture, if they must be taken according to these explanations, are very obscure and equivocal. It could not, I say, be denied, since the far greater part of the Christian world has been ignorant of their meaning for so many ages; and since the first impression they naturally form in our minds, suggests the propriety of a very different interpretation. 'This evinces, if I may say it without blasphemy, that Christ was not so prudent in the choice of his language as Mohammed; for that pretended prophet always speaks in a clear, strong, peremptory manner, in order to show that it is not lawful, in any consideration, to represent a creature as possessed of the characters and properties of God; whereas Christ and his apostles have used many expressions that are obscure and equivocal; such as, in their most common acceptance, seem to invest a creature, a mere man, with the glories of the Deity. Consequently, the language of Mohammed is more proper to glorify God than the language of Christ; and therefore, if the design of the latter was to honor and exalt God, he has not succeeded in it so well as the former."

"It was, for instance, a very surprising thing, that Jesus, when he appeared to Thomas, after his resurrection, should suffer him to cry out, 'My Lord and my God!' without saying a word to him about the impiety and blasphemy of an exclamation which treats the creature as if he were the Creator. Thomas, before, was an unbeliever; now he is an idolater. 'Till that instant he would not believe that Jesus was risen; he considered him as a man lying under the power of death; but now, on a sudden, he addresses him as God; he bows and adores. Of the two extremes, the latter is the most condemnable; for unbelief is not so criminal as idolatry. 'That dishonoring Jesus Christ; this usurping the throne of God. Better for Thomas, therefore, to have persisted in his unbelief, than, by renouncing it, to fall into idolatry. And yet, strange indeed! strange to astonishment! who can account for it? Jesus upbraids him only with the former, not at all with the latter. Besides, as our Lord could not but know what an impression these words of his amazed and adoring apostle would make on the minds of men; as he knew that the Jews, deceived by expressions less exceptionable than these, had accused him of blasphemy; and as he knew that these very expressions would give occasion to Christians, in succeeding ages, to treat him as the true God; it is evident that he ought, from a concern for the good of mankind, to have strictly prohibited all expressions which tended to make such a dangerous impression. And yet he not only permits his disciples to speak after this manner, but directs them to record the expressions for the perusal of all future generations; and that without giving the least hint that the terms are used in a new and uncommon sense, though they appear so impious and blasphemous."

"Hence, I conclude, if Christ be a mere creature, that Mohammed has spoken conformably to truth and prudence, to a concern for the good of mankind, and zeal for the glory of God. While Jesus—detested by the thought!—while Jesus has spoken imprudently and falsely; while he has spoken cruelly in regard to us, and impiously in respect to God!"

We have read with much satisfaction the following address of the Rev. Mr. Kirk, at a public meeting held in Boston, July 11th, in behalf of the American Tract Society. Our readers, we are confident, will be benefited by it.

Rev. Mr. Kirk alluded to the American Tract Society as an institution that shines as bright as the diamond in the eyes of angels; more glorious than any institution of literature, science, or the arts, in the view of heaven. It stands on an important eminence, looking over the country and asking, "What is our part in the great work of making this an intelligent, patriotic and religious people?" and then abroad upon the world with the anxious inquiry, "What can we do to save a world perishing in its sins?"

The United States embraces a vast reading population, proportionately greater than any other part of the world. There were four times as many newspapers printed in America as in the whole of Great Britain. And it is reading that is forming the mind of the nation, and making us what we are and what we are to be. Even the men who control the press underwrite its influence. He would say to editors and publishers, "It is not a mere question whether you publish a successful journal; you are to stand at the bar of God and meet your paper and its readers there; and you must answer for the influence you are exerting. You are moulding the character of the nation upon the globe."

The character of the popular literature is secular, imaginative and demoralizing; it lacks the ingredients suited to make this a sober, thinking people. We ought to be a serious people, familiar with great principles, in morals, politics and religion. We ought to have sober views of life, to meet the responsibility thrown upon us as a young Christian republic in this age of the world. In order to this, the American conscience wants education, and the American heart wants to be sanctified by God. This is what the American Tract Society is aiming to do for us, and it is a work timely and most blessed.

A large part of the volumes of the Society were written about the time of the settlement of

New England, and some of those writers may have been familiar with the men who first planted these colonies.

There are two untoward tendencies bearing on religious minds at the present time: (1.) Christians become entangled in political excitements. (2.) They are inclined to rush for sudden wealth. There is one thing that will furnish the needed balance; intimate communion with the best and holiest minds that have ever existed.

There is also strong tendency to superficiality, both in the character of converts and in the piety of the church. There is so much to wake up and call the mind abroad that there is great danger of neglecting that thorough cultivation of the mind and heart needful for a steady advance in the divine life. We who preach the Gospel owe a great debt of gratitude to the Tract Society for coming to our aid, and drawing the attention of our people to the great central truths of the Gospel, and to those important doctrines of grace on which the soul feeds and grows. If Christians or unconverted men come to hear us with their attention last called to the price of stocks or the news from Congress, the seed falls upon rocks, O how hard! But if they come from under the keen, scrutinizing glance of Baxter, as he calls the unconverted, or from a talk with Flavel about Christ as the "Fountain of Life," our words of truth take hold on the conscience.

Our fathers had better habits than we have. Though they had fewer books, they made better use of them. It is true that a city population have less time to read than those who reside in the country; hence the necessity of economizing time. There is too great a disproportion between talking and acting, and reading and thinking. We can make time for it if we have the disposition.

A young mechanic in Virginia complained to his pastor that he could not find time to read. He was advised to take two hours of each day from the time allotted to sleep for this purpose; and when he died he had one of the best private libraries in the State, and had been several years a valuable member of Congress.

But what do you read? It is not an impertinent or useless question; it is one of immense practical moment. A lady once complained that she found the Bible was dry and uninteresting. I asked her what else she read, and when she read the Bible? She replied that she usually occupied the morning hours with the latest novel, and in the afternoon read a little history, and in the evening was generally occupied with company; but when she retired for the night, she came to the Bible, and found it really quite a dull book! No wonder; her mind was at such an infinite intellectual and moral distance from it, that it could not well be otherwise. And this is but an instance, of a thousand, of the way in which the Bible and good books are treated.

Reading furnishes the materials, the *paladium* of thought, and your conversation will be what your reading is. If the citizens of Boston would read these books and there were a conversational thermometer, it would range higher and higher continually.

Mr. K. spoke of the experimental and scriptural character of the volume—one sermon of Baxter or Flavel containing as much of Bible doctrine as three modern sermons—and asked, who would not like to converse for an hour with Baxter, or Flavel, or Doddridge? But here you may make them your daily companions, and familiarize yourselves with their best thoughts, and drink in their holy counsels and their heavenly spirit.

What do your children read? He had never entirely overcome the injury done to himself by a book which he was allowed to read in his youth, and he wanted parents to be careful when they placed under the eye of their children. When your children see that you read and love these books, they will read and love them too.

When a student of law, a single sentence of Foster's Essay on Decision of Character, "Where shall I go, and what shall I do?" turned the whole current of his thoughts and life into a new channel; and not infrequently one thought gives shape to the course and destiny of an immortal being. He hoped that parents would see to it, that these richest thoughts of the holiest and wisest men were placed within the reach of their children, that they might be moulded for heaven.

In the last number of the *Home Missionary* we met with a few paragraphs which we wish to spread before the eye of Christian readers, especially those east of the mountains. Dear brethren, whilst you are practicing, "let the dead bury their dead," we are preaching the duty thus inculcated: and we assure you it is easier to preach than to practice this sacred bond. It is clear to us, from the way you preach, how little you know of the toils and trials of our Western Missionaries. But read and judge for yourselves:—

MELANCHOLY EFFECTS OF NEGLECTING TO PLANT THE GOSPEL EARLY.

There is generally little effort to obtain the Gospel, and the least desire for it I have ever witnessed in any part of the country in which I have been. They are willing to have preaching if they can get it for nothing, and that is the only condition on which they will have it. They are also very particular, and not long suited with any kind of preaching.

ABLE MINISTERS NEEDED.

This results perhaps in part from the great variety of tastes and prejudices, which exist in almost every community. They come together from all parts of the country, and each individual brings his local feelings and prejudices. To unite such dissimilar materials, and bind them all to him, requires more than ordinary attraction and power in a minister. It is entirely a mistake, to think that the last is requisite in the ministry here, than at the East. If any part of the country needs energetic and powerful minds, it is this. Every thing that is in an undisciplined state, and that is not under the control of the truth, is to be rooted out. And above all other things, deadness to the world, and a perfect consecration in heart and life to God, are needed here. No one will be likely to labor with much success, and certainly not with much pleasure, unless he feels in some degree as Paul did, who counted all things but loss that he might win Christ, and be found in him.

From an officious Missionary.

Ministers here are suffering on account of the pecuniary embarrassments of the country. I think the state of the country is at present more deplorable than it has ever been before.

And here let me express my sincere gratitude for the aid you have afforded us for the last year. I do not wish to complain of the afflictions of a wise Providence, but to bear patiently all that I am called to endure. I know that if we "suffer with Christ, we shall also reign with him." I believe I am willing to be deprived of those earthly comforts, which I might enjoy, were I laboring in some other part of the vineyard of my Heavenly Father.

Could I spread before you in detail, the history of my labors in this country, my sufferings of body and mind, my "perils by false brethren," and what my beloved companion has been called to endure, I think you would say that I had labored for the last three years with tears. Here sleeps our first-born. And our second and only child has deformed feet. The sum granted on my commission as your missionary, I have endeavored to save, to expend in obtaining a surgical operation. Had it not been for your Society, my little son must have been limping his crippled feet, I know not how long. But now I have sanguine hopes of a complete cure.

TOPICS OF THE TIMES.

The form and pressure of the Times.

SATURDAY, AUGUST 14, 1841.

ENGLAND.

At a time when inconsiderate men are lightly talking of war, it is cheering to read the sentiments of Sir Robert Peel, expressed to his constituents, assembled previously to the late election in England. Those sentiments are doubly interesting from the fact that the orator, in all probability, will be the head of the next administration.

Sir Robert Peel is attributing the depression in some of the manufacturing districts, to temporary causes. He proceeds:

"Let us turn our attention to the Northern world, and in that great and important quarter of the globe, one of the best consumers of our manufactures, let us direct our eyes to the United States, a country with which I trust we shall long continue to maintain the intimate relations of peaceful and friendly intercourse. (Hear, hear.) I do hope that neither this country nor the United States will be mad enough to allow a difference about a boundary to set them in a hostile position to each other. Undoubtedly it is necessary for each country to maintain its honor, for without maintaining that no country is safe; but I do trust that the good sense and moderation of the two countries will lead to the amicable settlement of the existing differences, and that, boasting a common origin and a common language, they will not be involved in a contest with each other; for it will be impossible for them to enter into a collision, without affecting the interests of humanity and civilization throughout the entire globe. (Cheers.)"

London Times.

TO-MORROW.

Who can tell how much is embraced in this expression? Though a few hours intervene between it and us—though it will soon commence its course—who at there that can read a single page, and pronounce the character of its events?

To-morrow! Those who are gay may be sad. Those who are now walking the avenues of pleasure, led by the hand of hope, may be the subject of intense sorrow. Prosperity may be changed into adversity.

Those who are now on the mountain summit may be in the valley. That rocky cheek may be over-spread with paleness—the strong step may falter. Death may have overtaken us.

To-morrow! It may have entirely changed the course of our lives. It may form a new era in our existence. What we fear may not happen.

To-morrow! I away with anxiety. Let us lean on Providence. There is a being to whom all the disquisitions of time are the same, and who is able to dispose of every thing for our wise improvement.

HAPPY INFLUENCE OF BIBLICAL INSTRUCTION.

It has often occurred to us, that the most efficient means of bringing the heterogeneous materials found in a western Seminary, to agree in their attachment to any one view of religious truth, is the free use of biblical instruction. Sectarian teachers generally have their set of passages, which, taken out of their connection, seem to prove what they are adduced to support; and there is no effectual way to show the fallacy of this kind of reasoning from the scriptures, but to accustom the people to interpret them in their natural connection. The minister who succeeds in sustaining a Bible class on which the principal part of his congregation attend, will probably do more to repress evils against the truth, and unite his people in similar views of scripture doctrine, than he could do by any other method.

Home Missionary.

A Stock of Splendid Piano Fortes, POSSESSING the various modern improvements, and for sweetness and richness of tone, well balanced action, durability of materials, and elegance of finish, unsurpassed, now arriving, and to be had on the most reasonable terms, at the Musical Seminary, and Piano Forte Saloon, Cincinnati, Race Street below Fourth.

August 7— W. NIXON.

Boarding and Day School for Young Ladies, CONDUCTED BY MRS. GOOCH.

THE Studies in this Institution will be resumed on Monday, 23d of August. Mrs. Gooch can accommodate a few more Boarding Pupils, and would suggest to those Parents who intend placing their Daughters under her care, that this is the most advantageous time to commence. The season is favorable to study, and the Classes will be nearly arranged for the following year; during which period there will be no intermission except a week at Christmas.

July 31. Walnut street, near Fourth, Cincinnati. fwt

MRS. KILOH, a native of England, is desirous TO receive into her family three Young Ladies, under 14 years of age, as associates with her daughters in their studies, who would participate with them the comforts of home, combined with the discipline of School.

Cards of terms may be had at Mr. Luens' Bookstore, or at Mr. Haslam, 92 Main street, or of Mrs. K. at Mount Auburn, 26 July, 1841.

The most respectable references can be given.

Books at Philadelphia Prices.

BLUNT'S Lectures on the Life of Christ, Price, do. do. do. St. Paul, 1 00 do. do. do. St. Peter, 1 00 do. do. do. Elisia, 75 do. do. do. Hist. of the 7 C's of Asia, 75 do. Sermons, 75 Ancient Christianity, and Doc. of Ox. Tracts, 1 25 Church Dictionary, enlarged edition, 1 37 Fable of the Lord, 75 Dickereth's Harmony of the Four Gospels, 75 do. Treatise on Prayer, 50 Jackson on Baptism, 62 Life and Opinions of Rev. Dr. Milne, 50 Henry's Communicant's Companion, 56 Christ to Return, 50 Common Prayer, morocco 69 do. do. do. do. 30 and 37 Hook's Family Prayers, 37 Year Book, or Manual of Every Day Reference 1 50 Flora's Exegetic, extra gilt, 4 colored plates, 1 50 American Common Place Book of Poetry 84 A variety of Books for Sunday Schools, and Stationery also intended to be for sale at the lowest cash prices, and the favors of the public are respectfully solicited.

W. BURTON.

IVES & SHAW, MERCHANTS AND TAILORS, No. 11, West Third Street.

AN assortment of fashionable Cloths, Cassimeres and Vestings constantly on hand.

May 15—6m

Krummacher's Works.

FLYING Roll—Jacob and Solomon—Cornelius the Centurion. For sale at the Episcopal Bookstore, by W. BURTON.

July 17.

Protestant Episcopal Depository, and Theological & Classical Bookstore, CINCINNATI.

THE subscriber respectfully intimates that he continues the sale of Theological & Classical Books, at the Store lately conducted by T. Ray, Books, No. 1, Rogers' Row, West Fourth Street, above Main, where will be found the most standard and valuable Books. Fresh and interesting works are looked for, and a Catalogue will be arranged as early as practicable. The following amongst others are now in store:—

Works of Chillingworth, Palmer's Church History, Christ our Example, Weller's Tracts, Heart's Ease, Wilmer's Episcopal Manual, Parley's School and Family Library, 4 vols., Parley's Wonders, Origin and Compilation of the Prayer Book, Life of Fletcher, Communicant's Companion, Pay thy Vows, The Christian's Faith.

Bishop Melville's Oxford Divinity, Select Family and Parish Sermons (2 vols.), Melville's do. (2 vols.), Tyng's do., Blunt's do., Chapman's do. (2 vols.), Memoirs of Bishop White, Bishop of Hopkinton's Writings, Heustenberg's Christology (3 vols.), Augustinian and Plagiarism, Family Religion, Slater's Original Draught of the Primitive Church, Henshaw's Communicant's Guide, Life and Opinions of Dr. Milne, Theology for the People, Faber on Romanism, Obligations of the World to the Bible, Bridge's Christian Ministry, Keble's evidence of Christianity, Melville's do., Bacon's Lives of our Christianity, the Catechism, Jay's Prayers, Mead's do., Melville's Justification by Faith, Christian Youth's Book, Advice to a Young Christian, Miss Cox's Life of Wycliffe, Tappan on the Will, Day do. do., My Saviour, Metropolitan Pulpit, Dick on Convocations, Jenks Devotion, Churchman's Manual, Burton's History of the Church, Life of Wicliffe (2 vols.), Correspondence of Dr. Alexander's Evidence, Alexander on the Canons, Walk about Zion, Memoir of Buchanan, Simon on the Liturgy, Backeller's Liturgy, Private Thoughts, Todd's Truth Made Simple, Todd's Lectures to Children, Word to Women, Rudiments of the Church, Way of Escape, Minister's Family, Christian Experience, Christianity Vindicated, How shall I govern my School, Scenes in our Parish, &c. Many of the above cannot be had at any other store in the city, and the prices in general it is believed are unusually low.

July 17. W. BURTON.

Bishop Meade on the Rule of Faith.

SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., by the Rt. Rev. Wm. Meade, D. D., with an Appendix on the Rule of Faith, (in XIX chapters,) in which the opinions of the Oxford Divines are compared with those of the subject of Tradition, and the consequences thereof set forth. St. received at the Episcopal Depository, West Fourth Street, Price 37 1/2 cts.

July 17.

Miscellaneous Books.

JUST received, at the new cheap Bookstore, Rogers' Row, West Fourth Street, a variety of miscellaneous books, among which are the following: Southgate's Tour, Court of Rome, Young Ladies' Companion, Common-Place Book of Poetry, Museum of Religious Knowledge, Bachus, Sequel to Three Experiments, German Selections, Floral Biography, Flora's Lexicon, Flower Garden, Scrip-ture Library, Ouse's Cure for Scandals, Volume of England, Year Book, Thomson's Seasons, Wainwright on Education, Jay on Marriage, &c. &c.

July 17.

OXFORD DIVINITY compared with that of the Romish and Anglican churches, with a special view to the illustration of the doctrine of justification by faith, as it was made of primary importance by the reformers; and as it lies at the foundation of all scriptural views of the gospel of our Lord Jesus Christ; by the Rt. Rev. Charles P. M'LVaine, D. D., in 1 large elegant 8vo. volume. Theology for the People, in a series of discourses on the catechism of the Protestant Episcopal church, by I. P. K. Henshaw, D. D., 1 vol. 8vo., price \$2.50. For sale at the Episcopal Depository.

To Parents.

THE second half session of the subscriber's School commenced on Monday, 26th ult. Instruction will be given in Greek, Latin, French, Mathematics, and the usual branches of an English Education.

The number of pupils will be limited, and those intended for any of the Eastern Colleges, will have opportunity of pursuing a course of study, strictly preparatory for those institutions.

For particulars, apply to the subscriber at his school room, Sixth street, (southside) between Vine and Walnut.

E. SMITH BROOKS.

Judge Este, S. W. Pomeroy, Esq., Rev. H. V. D. Johns, N. Longworth, Esq., Rev. C. Colton, E. D. Mansfield, Esq., H. Starr, Esq., May 1st, 1841.

Walnut Hills Cemetery.

LOTS in this Cemetery, laid out on the grounds belonging to Lane Seminary, are offered for sale.

The ground is near enough to the city for convenience, and yet distant enough to be free from interruption, and to secure that retirement so desirable to the repose of departed spirits.

Those wishing to purchase lots are requested to inquire of Mr. Stephen Burrows, corner of Fourth and Vine Streets, Cincinnati; or of Mr. Ford, at the Seminary, who will also give direction to the Sexton of any interments to be made. June 15 25 Gm

Dr. Donogh.

Offers his professional services to the inhabitants of this City. Office on Sixth street, a few doors from the corner of Race.

Residence in Sixth street, North side, near Main. July 3, 1841.

W. BURTON, from Philadelphia, having spent many years there as an accountant, and having for the most unqualified recommendations of his capacity, offers his services to the merchants and tradesmen of this city, for the balancing of their books, settling of accounts, making out bills, or other writing, which will be most expeditiously done, on reasonable terms.

Apply at the Theological and Classical Book Store, No. 1, Rogers' Row, West Fourth Street, Cincinnati, July, 1841.

Electric School Books.

THE Eclectic Series of School Books, for sale at the new Bookstore, on West Fourth Street. Also, Bible Quotations, Hieroglyphic Bible, The Western Primer, and a great variety of other instructive and amusing toy books.

July 17. W. BURTON.

Gold and Silver.

WANTED by I. M. BISSELL, West Third Street.

WANTED by I. M. BISSELL, West Third Street.

Office and Residence of Dr. Lawrence,

AT DR. WALDO'S, THIRD STREET,

Near the Post Office.

May 22. no 21

L. E. BREWSTER, STOCK AND EXCHANGE BROKER,

CINCINNATI.

Kitchen Furniture.

A GENERAL assortment of Kitchen Furniture, Groceries, Queensware, Glassware, Waiters, Tea-Trays, &c. For sale by D. K. CADY.

May 8.

THE CHURCH CHOIR.

JUST received and for sale at the Episcopal Depository—south side of Fourth street, a few doors west of Main.

I. M. BISSELL, EXCHANGE BROKER, West Third Street, Cincinnati, Ohio. Feb. 1841.

FOR SUNDAY SCHOOLS. LITURGY: or MANUAL OF SUNDAY SCHOOL DEVOTION AND INSTRUCTION. Adapted to Capacities of Children. By Rev. Henry Blackaller, rector of Trinity Church, Bridgewater, Mass.

CONTENTS. Nature and Attributes of God.—The omnipresence of God; the omniscience of God; the omnipotence of God; the justice of God; the holiness of God; the truth of God; the wisdom of God; the goodness of God; the mercy of God.

Works of God.—Creation: providence: redemption: the scriptures: the Lord's day: the ministry: baptism: confirmation: Lord's supper.

Doctrines, Privileges, and Duties of the Christian.—Commandments: fall of man; repentance; faith: love; prayer; praise; hope; joy.

Christ.—Our prophet; our high priest; our king; our example.

Dispensation of God.—Affliction; death; judgment; eternity; heaven; hell.

Fasts and Festivals of the Church.—Christmas: Good Friday: Easter Day: Ascension Day, Whitsunday: Godspeed, or Trinity Sunday.

Occasional Subjects.—End of the year: new year: death of a teacher, death of a scholar; Sunday schools; missions; duty to rulers; duty to parents; collects.

EXPLANATION OF CONTENTS.

The Domestic Circle.

CONDUCTED BY THE AUTHOR OF THE "YOUNG LADY'S COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

THE SON AND HEIR.

BY THE AUTHOR OF "BOTANY OF THE SCRIPTURES," &c.

"And, when the stream
Which overflowed the soul, was passed away,
A consciousness remained that it had left,
Deposited upon the silent shore
Of memory, images and precious thoughts;
That shall not die, and cannot be destroyed."

WORDSWORTH.

I know not whether the effect produced on the readers of the sacred pages generally, by the sublimely simple recital of the closing scenes of the pilgrimage of the favored Moses, is similar to that on my mind; or whether it is, that my near approach to the borders of the promised land, makes his situation at that time particularly interesting. We behold him on the summit of Pisgah, dawning, as it were, "an eye of faith radiant with hope, towards that happy land," and intently scanning those beauties, the attainment of which had long been the object of his anxious wishes. One fair vision after another, was surveyed with holy joy by the aged patriarch—and as he gazed, his eye kindled with sacred ardor; the toils of the long and harassing pilgrimage which he had been travelling through, were all forgotten—the rebellion, obstinacy and ingratitude, of his companions were no longer remembered—nor had they now power to provoke the meek saint, who was about laying aside his mantle of flesh, and going to be invested with those pure white robes, to which no taint of earthly coloring would have power to adhere. But while his attention was ardently directed to the glories of the promised land which was lying outspread in all its beauty before him, and on the possession of which his nation was about to enter, can we believe that the patriarch's gaze was exclusively fixed on these anticipated enjoyments? Did he not, from "final eminence of age," as from a place of accurate observation, look down on the opposite side of that mountain top, upon the "way which the Lord his God had led him, during his forty years' journey in the wilderness?" I cannot but think he did, and that in the long vista of his by-gone years, he beheld with peculiar interest certain sunny spots in the landscape—and others which, though dark to his eyes while he dwelt in the mists and clouds of the valley of tears, he now beheld from the eminence on which he stood, illuminated with a glorious lustre.

It is thus with aged Christians of the present day; though they delight most to gaze from what has been termed by the poet their "Throne," on the land of pure delight which is before them; still they will also love to dwell upon "the silent shore of memory," and recall the "images and precious thoughts which are deposited there."

I have been induced to believe that a recital of some of the incidents which have thus been impressed on my memory, in a manner so forcible, that the waves of succeeding years have never effaced them, may not be unprofitable to others. And though the broad expanse of the Atlantic now rolls between me and the land of my birth—the scene in which the following narrative was laid—still my feeble intellect, with that magic power which proves it an offspring of the Omnipresent Jehovah, can at once dart with its retrospective glance across the bosom of the mighty deep, and feel that it is at home on the shores of my native land, my beloved country—yes! while my prison-house of clay is constrained to abide in this my adopted home, my soul soars on her light wings o'er the glad waters of the dark blue sea, and beholds once more the scenes early happiness and of youthful sorrow.

As the part which I am to occupy in the following narrative is quite a subordinate one, I do not consider it necessary to trouble my readers by relating the circumstances which led me to forsake England, and seek an asylum in the United States, but shall at once introduce them to the scenes in which my story is located, merely stating the fact, that I was a minister of the Established Church of England.

When I first entered upon these sacred duties, it was as rector of a living attached to the estate of Sir Henry L—, in one of the most beautiful of the southern counties of England. Sir Henry's brother had been my dearest and most highly valued friend at Cambridge; and it was through his interest that I obtained this living, which I shall hereafter designate by the name of Clifton.

Though many years have since passed, and some of them have been strongly chequered by joy and sorrow, yet I can still vividly recollect the emotion which filled my breast, during my journey to that spot which was to be the first scene of my ministerial labors. It was a lovely afternoon in May, when I reached Clifton, and my route to it lay through a road which was shaded by noble trees on each side, the agitation of whose branches by the western breeze, diffused a refreshing coolness through the air. The daisy, that "modest crimson tipped flower," and the more ambitious cowslip, with its blossoms of varied tint, studded the green sward. In the warmth of my youthful imagination I exclaimed, "Surely Nature looked not more lovely, when she received the holy seal of divine approbation, as the Creator beheld her outspread in the freshness of her beauty, and pronounced that 'all was very good.'"

The country in the vicinity of Clifton was sprinkled with neat cottages and comfortable farm-houses, while here and there appeared the more imposing dwellings of the Lords of the soil. One shone conspicuous among them—and as I marked its lofty turreted walls and imposing front, its spacious park shaded with magnificent

trees, and the extensive range of woodland which formed the back ground of the picture, I could not doubt that it was the mansion of Sir Henry L—, for my young friend had described it too minutely to admit of a mistake.

Imagination, with her fairy pencil, was soon busy in portraying the inmates of that mansion—more especially did she dwell on the features of the lovely Lady L—, on whose charms I had so often heard Alfred descend with enthusiasm. I longed, yet feared, to become acquainted with the Baronet; for, from some incidental remarks of his brother, I had become impressed with the idea of finding him full of the pride of high station, and of reserve to those beneath him in society.

Several days passed away, after my arrival at Clifton, before I saw Sir Henry or his lady. But one morning, after my return from a short ramble to see one of my humble parishioners, I found on my study table the Baronet's card, accompanied by a note of invitation to dinner at the hall on the day following.

After a considerable time spent in writing and re-writing my acceptance, it was finally despatched, and I continued during the remainder of the day, and of the following morning, in a state of considerable nervous excitement. I was young, and had been hitherto but little accustomed to mix in the drawing-rooms or dining-halls of the noble, and it should not therefore be a matter of surprise that I felt thus embarrassed on that occasion. Finding, at length, my tremors increasing, as the hour of trial approached, I thought it incumbent on me to rally my spirits. I seated myself in my solitary study, and endeavored to take a calm view of the subject. I admitted to myself that they, in whose presence I was about to appear, were indeed among the great and mighty of this world; but recollect, thought I, oh, my soul! the office thou art sustaining. Art thou not an ambassador of Christ, intrusted with a commission from the King of Kings, to preach the glad tidings of salvation to His rebellious creatures? He made no distinctions in delivering these truths—He simply said, "Go ye into all the world, and preach the gospel to every creature."

After an hour passed in such meditation, and in a prayerful perusal of the sacred volume, my mind became much tranquillized, and I found myself, with feelings of calmness in the presence of my parishioners.

Sir Henry was all that was polite and gentlemanly; but yet there was an undefinable expression which played around his mouth, and beamed from his eye, which, on this first interview, impressed me with a belief, that between us there never could subsist that unreserve which marks the intercourse of one friend with another. It was difficult, for a time, to forget, when in his presence, either of these truths—that he was Sir Henry L—, the representative of a noble line of ancestry—and on the other hand that I was merely a country parson.

I have described Sir Henry as he appeared to me at first sight; but where can I find words that will present an adequate idea, a faithful portrait, of his lady. It was not that she was so pre-eminently beautiful; I have seen others perhaps equally gifted with personal charms. It was not that she was so highly and elaborately polished; the guileless simplicity of her manners seemed to prove that the perfect elegance and grace which marked her every tone and gesture, were rather the spontaneous expression of her refined nature, than the result of studious effort. The glance which fell from her deep blue eye, convinced the close observer, as if by intuition, that within her gentle bosom was a meet and holy shrine, in which no unhallowed thought was ever willingly harbored. While we gazed upon this fair creature, though we were not compelled to acknowledge that virtue was awful, we felt constrained willingly to own that it was "most lovely." In short, I cannot present a more faithful representation of that noble pair, than by quoting Wordsworth's beautiful lines:

"She was advanced
Far nearer, in the habit of her soul,
To that still region whither all are bound.
—Him might we harken to the setting sun,
As I have seen it, on some gusty day,
Struggling and bold, and shining from the west
With an unconquered and unimpaired light;
—She was a soft attendant cloud, that hung
As if with wish to veil the restless orb;
From which it did itself imbibe a ray
Of pleasing lustre."

I was but one among the many guests who were invited to this entertainment, and to my unpracticed eyes every thing appeared very imposing. Course after course succeeded each other with splendid pageantry; when at length the ordinary signal was given for the introduction of the infant heir of this noble mansion.

He came; and as I revert to that moment, after the lapse of many long years, it seems as if a sunbeam had suddenly darted into a darkened apartment, irradiating every object, which being suddenly withdrawn, only made us more sensible of the sombre appearance which rested on the scene.

The eagle glance which beamed forth from his hazel eye, was his father's—so were the noble brow and the rich chestnut curls that clustered around it; but there was a soul-subduing softness in his dimpled smile, which gave the promise that he would also inherit the disposition of his fair mother.

When we adjourned to the drawing-room, I was truly delighted at being permitted to take my station near Lady L—. We sat on a sofa, somewhat apart from the rest of the company, and I involuntarily turned the conversation to the charms of the young heir.

As I spoke of the exceeding loveliness of her child, the damask hue of Lady L—'s cheek was heightened to a deep carmine tint. Was there

ever a youthful mother possessed of strong affections, whose heart did not glow with delight as she listened to the praises of the loved babe, in whom the treasures of her affection were garnered? I observed, however, in Lady L—'s case, these feelings of happiness appeared to be blended with others of a pensive cast, which she accounted for in the course of our subsequent conversation.

She remarked, while a tear glistened in her eye, that the very charms which her infant possessed, his vivacity and intelligence, made her at times tremble for him. "I feel," she said, "that, if his life is spared, he will probably possess no common character—that he will either soar high in excellence, or sink low in vice."

The last few words were uttered with tremulous accents. I tried to reassure her—I spoke of the efficacy of a pious mother's instruction—the prevailing power of a believing mother's prayers; especially I dwelt on the blessed promises of God's Word to such individuals.

"I know this, sir," she said; "I fully believe it; but then, I see that his path will be most probably beset with temptations. I am so deeply conscious of my weakness and incompetency to guide him through these flowery mazes, that though it may appear strange to you, yet I nevertheless often feel tempted to wish that my beloved boy had been born to breathe the wholesome air of poverty, or at least that his situation in life had been less prominent; for I am fully convinced that prosperity is a far more dangerous nurse to the immortal soul than adversity. My prayer for him habitually is, 'Lord, baptize him for thyself though it be with fire.'"

While Lady L— was speaking, I regarded her each moment with increasing admiration; and when she ceased, those feelings approached to veneration.

On a subsequent visit, when I was alone with her, she informed me that it had long been her most earnest desire to have her infant baptized, but that the nobleman who had promised Sir Henry to stand as god-father to his son, had been detained unexpectedly on the continent, by diplomatic business. "We have been expecting him," she said, "from month to month, until my anxiety has become very great; for I shall never feel satisfied until I have given my Harry to his God publicly."

On this occasion Lady L— spoke with deep feeling, of the solemn sense she felt of her responsibility as a mother. Again, she reiterated her trembling fear, lest the object of her affection should be drawn from God by the pleasures, and riches, and honors of this life. "I know," she continued, "that the ways of God are not as our ways, nor his thoughts as our thoughts; and I pray for faith to commit my boy into his hands. He, I know, can safely lead him even through the flowery path which is before him; He can guide him there by his counsel, and afterwards receive him to glory."

[To be continued.]

MRS. WOOD will give instructions in landscape, figure, and miniature drawing, and will also take likenesses, at her residence on Sixth street, between Vine and Walnut streets. A few of her paintings may be seen at the Exhibition of the Academy of Fine Arts, near the Post Office. Cincinnati, April 24, 1840.

A CARD.
With a view to introduce to the inhabitants of Cincinnati the lady whose name is attached to the above, I beg leave to say, that Mrs. Wood is a daughter of Wm. Daniell, Royal Academician of London, favorably known to artists as one of the most accomplished painters of England. Parents desirous of having their daughters instructed in the beautiful art of landscape and figure drawing may here have an opportunity seldom to be met with. Having seen Mrs. Wood's drawings, and received instructions from her in a member of my own family, I can bear testimony to her faithful, as well as eminently skillful exertions for her pupils.
HENRY V. D. JOHNS.
Cincinnati, April 8, 1841.

Reference may also be made to the
Rev. C. P. McVINEY, D. D.
Rev. C. COLTON, D. D.
Rev. J. T. BROOKE.

Southgate's Tour.
NARRATIVE of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in these Countries. By Rev. Horatio Southgate. 2 vols., roy. 12mo.

The work of which we have given the title in full, at the beginning of this paragraph, we esteem, after a careful perusal, the most valuable of all the histories of travel in the East with which the press has teemed for the last two or three years, in that it gives the only complete and correct account of Mohammedanism and oriental sects and institutions, as they really exist. We have had an abundance of books of travel, full of interesting personal adventure, and graphic descriptions of scenery and antiquities; but before the present, no work so full in its exposition of the dominant religion of Asia, or of the condition of its various countries. Mr. Southgate performed his extensive tour under the sanction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. Beside the information which the nature of his appointment lead us to expect in his pages relative to the peculiar institutions of the country and to the Christian churches which remain yet seated over its surface, he has added much to our knowledge of oriental geography and statistics, and the work is illustrated by a number of maps and engravings, that add very much to its interest and value.

The Flag Ship, or a voyage around the World, in the United States Frigate Columbia; attended by her consort, the Sloop of War John Adams, and bearing the broad pennant of Commodore George C. Read. By Fitch W. Taylor, Chaplain to the Squadron. 2 vols., roy., 12mo. Illustrated with Engravings.

For sale at the Bookstore of
ISAAC N. WHITING.
Columbus, March 19, 1841.

McViney on Justification.
ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published Justification by Faith; with an Appendix. By the Rev. Rev. Charles P. McViney, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. 1 vol. Price, handsomely bound, 37 cts. The work may be had of Myers & Miller, Gambier; S. Wells, Newark; A. P. Ritchards, Granville; Ed. Lucas & Co. Cincinnati; also, in Philadelphia, at the bookstores of H. Hooker, J. Whetham, George W. Donohue, and R. S. George; Baltimore, at Armstrong & Berry's; Washington City, at William M. Morrison's; New York, Swords, Stanford & Co., D. Appleton & Co., Gould, Newman & Saxton, and at the Depository of the General Protestant Episcopal Sunday School Union: New Haven, at S. Babcock's and B. & W. Noyes; Hartford, Spalding & Storrs; and Belknap & Hamersley's; Boston, Crocker & Brewster, and James B. Dow's; Pittsburgh, J. J. Kay & Co. Columbus, July 10, 1840.

Bristol's Extract of Sarsaparilla,
FOR the cure of Scrofula, Syphilis, Cancer, Leprosy, Salt Rheum, Erysipelas, &c.
From the New York.

Bristol's Extract of Sarsaparilla.—This is one of the few advertised medicines that cannot be stigmatized with quackery. We have seen the attention of the medical profession directed to the strongly certified case of cure related by Mr. Bristol, in our advertising columns. Sarsaparilla, it is well known, is one of the most efficient, and at the same time innocuous agents in the whole materia medica, and by far the best and purest preparation of it is that offered by Bristol.

This invaluable Medicine has won by its own merits a reputation for extraordinary cures exceeding that of most others in the catalogue of curatives. Its sterling virtues recommend it to all who are laboring under cutaneous diseases; and there is no case so desperate but that hopes may be entertained of recovery if resort be had to this preparation. Maladies universally supposed by the most eminent writers on medical subjects to be incurable, have been, in every instance, cured by this Extract. It has been used and properly persevered in, completely removed, and the suffering patient lifted, as it were, from the grave, and restored to health and usefulness, those horrible diseases, Scrofula, Syphilis, Cancer, Leprosy, Dyspepsia, Salt Rheum, Erysipelas, Neuralgia affections, and all the various maladies that are supposed to be entrenched in the constitution.

[From the Concord (Ohio) Gazette.]
Bristol's Fluid Extract of Sarsaparilla.—We believe this is the second time we have ever offered our readers any thing in the shape of commendation of the numerous medicines of the day, but the celebrity which the "Extract of Sarsaparilla" has attained not only with those who have used it, but with the medical faculty, warrant us fully in recommending it to those afflicted with cutaneous diseases and other diseases of the blood. Most are somewhat acquainted with the properties of the herb and touch it will be only necessary to make assurance, that it contains its active concentrated principle. It is highly recommended as such by those who have used it, by those eminent among the faculty, and by many of the leading journals in the United States.

Opinions from Medical Gentlemen.
We are acquainted with the preparation of Sarsaparilla, manufactured by C. C. Bristol; and having made use of it more or less in our practice, believe it to contain an active principle of Sarsaparilla, in a highly concentrated form, and as a preparation, we esteem it as one of the best we have ever met with.

J. Trowbridge, M. D. Cyrenus Chapin, M. D. Charles Winne, M. D. Moses Bristol, M. D. Josiah Barnes, M. D. J. E. Marshall, M. D. J. E. Hawley, M. D. A. S. Sprague, M. D. A. Miller, M. D. F. L. Harris, M. D. H. R. Stagg, M. D.

The following extract of a letter from Dr. J. A. Hyde, one of the oldest and most respectable practitioners in the western section, is given.

YOUNGSTOWN, June 11, 1838.

Mr. C. C. Bristol,
Dear Sir—I am nearly out of Sarsaparilla again, and if you please you may send me two dozen bottles by stage or express, directed to me at this place. I have frequently prescribed your Compound Fluid Extract of Sarsaparilla for two years past, with much advantage, in Chronic diseases, especially in Scrofula and obstinate cutaneous affections attended with a scrofulous habit. Also, in secondary syphilis—and in chronic general debility, from almost any cause. It generally proves useful. I think your Fluid Extract the best preparation of Sarsaparilla I ever used.

With much respect, yours truly,

J. A. HYDE.

Mr. C. C. Bristol,
For the last three or four years, I have used in my practice Bristol's Extract of Sarsaparilla, (prepared by yourself), and almost invariably with the most marked benefit to my patients. I have prescribed it mostly in chronic diseases of the skin and alimentary organs, and also in affections arising from the impure state of the blood. I can cheerfully recommend it to the public as a safe and efficacious remedy in the above diseases.
R. G. SNOW, M. D.
Buffalo, August 15, 1838.

From Doctors Wells and Cheney, resident Physicians at Canandaigua.

Canandaigua, Dec. 27, 1838.
We have frequently prescribed Mr. Bristol's preparation of Sarsaparilla in our practice, and have always found it to answer an excellent purpose, in places where Sarsaparilla was applicable. Our knowledge of the article has not been limited, and we can freely say that it is the best preparation of Sarsaparilla we have ever used.

R. WELLS, M. D.
E. W. CHENEY, M. D.

*For certificates and other evidence, enquire of
SANFORD & PARK.
Agents for Cincinnati, No. East 4th st.
July 10, 1841.

Boarding and Day School for Young Ladies.
CONDUCTED BY MRS. GOUGH,
Walnut-Street, (near Fourth,) Cincinnati.

THE course of instruction pursued in this establishment includes all the most important and useful branches of female education, comprising the following studies: The English and French languages, Writing, Arithmetic, Geography, Composition, Ancient and Modern History, Rhetoric, Philosophy, Astronomy (with the use of Globes), Belles-Lettres, &c.
Harp, Piano-forte and Drawing, with Landscape and Flower Painting.

Great attention is paid to the deportment, as well as to the moral and intellectual improvement of the Pupils.
Terms and further particulars may be known on personal application or by letter.

REFERENCES—

Rev. C. P. McViney, D. D., Gambier.

Rev. C. Colton, D. D., Cincinnati.

Rev. H. V. D. Johns, Cincinnati.

Sept. 8, 1840.

A CARD.—Having been intimately acquainted with Mrs. Gough for some time past, as an esteemed member of my church, and having had ample opportunities of observing her course as the head of a Female Seminary, I can cordially recommend her school, as one of the best I have ever met with.

England and in this country in female education, and brings to her responsible profession, a large share of experience, and sound and varied learning. Parents entrusting their daughters to her care, may have every confidence that they will be faithfully taught, and kindly watched over, when disengaged from study.

H. V. D. JOHNS,
Rector of St. Paul's Ch., Cincinnati.

Sept. 10, 1840.

Splendid London Books.

THE Pictorial Edition of the Book of Common Prayer, illustrated with many handsome engravings, to which are added original notes by Rev. Henry Stoking, M. A.

The Life of Christ, illustrated with choice prayers from one hundred and thirty eight eminent British and Foreign Divines, and embellished with seventy nine engravings after celebrated authors.

Gray's Elogy illustrated.

The Pictorial Illustrations of the Bible.

The Pilgrim's Progress, with splendid illustrations.

The London Annuals for 1841, viz. The Protest Annual—Book of Beauty—Forget Me Not—The Drawing Room Scrap Book—Finden's Tableaux—The Book of the Boudoir, Books of Poetry, &c. London Bibles, all sizes.

Just received, and for sale by

R. S. H. GEORGE.

No. 26 South Fifth street above Chestnut.

Philadelphia.

NOTICE.

DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, till which he may be found at the house of his son-in-law, Alexander H. McGuffey, Third st, opposite the Bazaar.

May 8.

Shaker Ware.

JUST received, a new lot of the above kind of ware—Wash Tubs, Foot-Tubs, Churns and Buckets, painted and unpainted. For sale by

D. K. CADY.

May 8.

Philadelphia.

CHRIST to Return; a Practical Exposition of the Prophecies recorded in the 24th and 25th chapters of the Gospel according to St. Matthew. With a Preface, by the Right Rev. L. Silman Ives, D.D. Bishop of the Diocese of North Carolina. By G. Emile Hare, Rector of Trinity Church, Princeton. Spence's Appeals to the Heart.

For sale by

HEATLY PERKINS,

234 Chestnut street.

Philadelphia.

Imperial, Gunpowder and Young Hyson Teas, of superior quality, for sale by

D. K. CADY.

May 8.

Corner of Walnut and Fifth st.

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